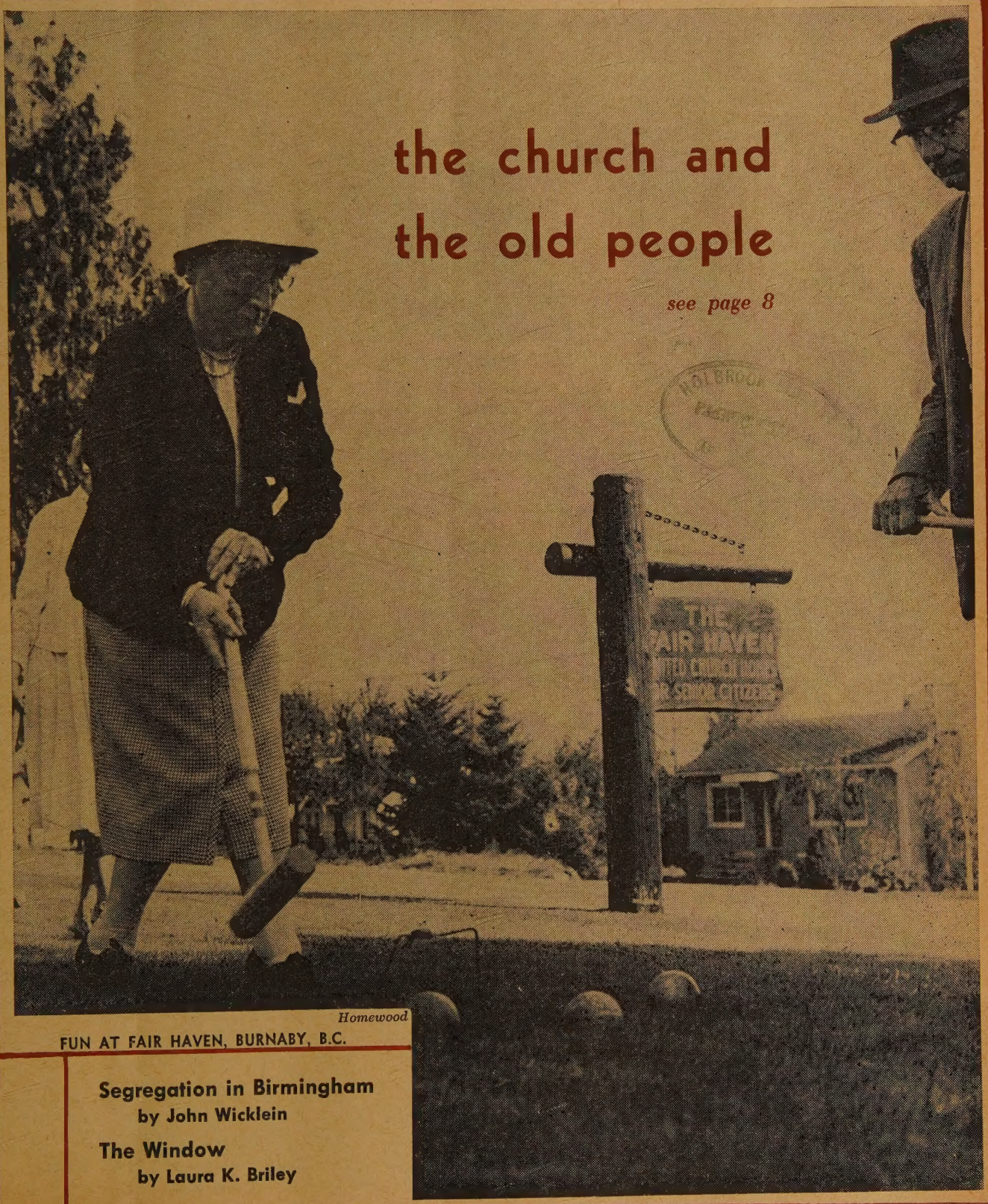
THE UNITED CHURCH

JANUARY 1, 1960

OBSERVER



the church and the old people

see page 8

Homewood

FUN AT FAIR HAVEN, BURNABY, B.C.

Segregation in Birmingham
by John Wicklein

The Window
by Laura K. Briley

Letters

Fashionable Financing

Dear Sir: Your splendid article on fund raising failed to mention commercial techniques used by organizations with the churches. I suggest that you have another symposium to deal with this aspect of financing. Doubtless a considerable part of the WMS work is underwritten by fashion shows and many local church budgets are balanced by food companies who pay for the privilege of advertising to a ready-made audience.

It is time the Protestant Church reconsidered the matter of commercialism in its ranks. What specific moral and spiritual sanctions govern our behaviour here? This month an Ontario congregation used the lucky-spot technique at its budget dinner and gave a portable television set for the prize. Is this a bending toward the "something-for-nothing theory," and is it valid for churches? . . .

Willowdale, Ont. (Rev.) John E. Hunter.

Those Home Visits

Dear Sir: I would like to endorse the remarks in your recent editorial on the visitation of the minister to the home. To those of us raising families this is a great thing for the children.

I realize that in large congregations it is a very difficult task to visit each home and at the same time be responsible for preparing interesting sermons. . .

I was raised on a four-point pastoral charge where the minister's means of transportation was horse and buggy. We younger members of the family looked forward to his frequent visits. He brought into our home a deeper understanding of the church and all it stood for.

Collingwood, Ont. H. J. Bell.

Strength in Freedom

Dear Sir: The strength of the United Church is in its freedom of thought allowed by the simple Declaration of Belief at the time of joining the church . . .

Many of our church leaders appear to be losing sight of this simple Declaration of Belief, with its allowance for freedom of thought.

The discussion group, not the pulpit, is the place where controversial subjects such as "Hell" (life after death), "The literal correctness of the Bible," "Virgin Birth," etc., etc., should be discussed. In such a group each may present his views, but none (including the minister) should be dogmatic.

The pulpit should be used to expound Christ's positive teachings.

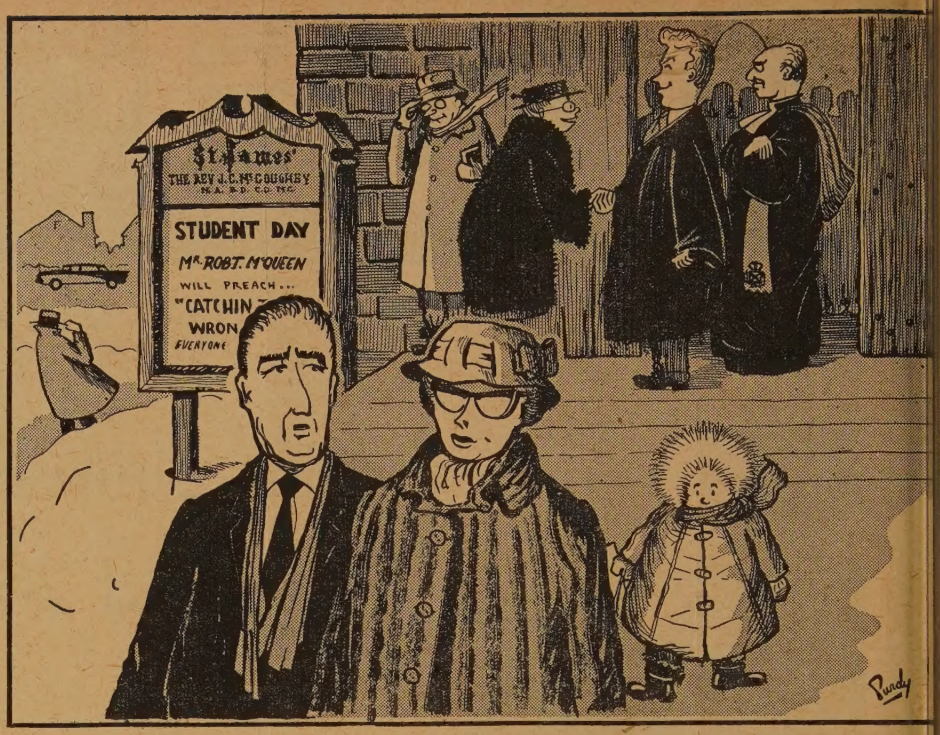
Our church should either include the statement as in the Apostles' Creed "born of the Virgin Mary" when receiving new members or omit it from the creed in the church service. . . .

Dorval, Quebec. A. D. Antliff.

Short-Course Men

Dear Sir: By what authority do you state that "the ideal is still for a young man to answer the call to the ministry in his youth . . ."? Is this God's decision or man's? A minister can be a Bachelor, a Master, a Doctor and yet be unable to speak so that ordinary people are won for Christ. . . In these days we need to emphasize education in its wider sense. Are our students being taught how to read widely and to think for themselves? Educational qualifications are useful but it is the use made of them afterwards which is important. If a man cannot speak convincingly as well as with knowledge, then he is a failure as far as the ministry is concerned.

Kingston, Ont. (Rev.) Raymond W. Fenn.



"He said: 'Don't thank me, thank Dr. Fosdick' . . . who's Fosdick?"

Dear Sir: Isn't too much stress being placed on the educational side of the minister and not enough on the spiritual? Did Jesus require of Andrew and Simon Peter that they have seven years university education before they could become his disciples? And did he "call" them when they were boys of 19, or were they older married men? Is it up to us to decide that the "ideal" time for God to call men to the ministry is when they are young? . . .

I'm convinced an older man would be sure of his call when he is sacrificing so much to answer that call. . .

Fort St. John, B.C. A. J. Brown.

Alive and Kicking

Dear Sir: On the train the other day I read the swan-song of religion as sung by Sir Julian Huxley: he appeared to disagree with himself. Then a fellow traveller criticized the United Church for not being more definite in the work of evangelism. I wondered what he did for the spread of the gospel: he seemed to think it was a work for specialists.

If the train was a place for questions, the answers came the next morning in the church service in Knox, Brandon. Eleven adults came forward for baptism and were part of the 104 received into church membership on profession of faith. These returned to their places, whereupon 93 came forward as transferred from other congregations. Over 90 had attended the communicant's class, and of the 204 on the list only seven were absent.

No, religion is not dead or dying, and no congregation is **in extremis** when it goes out in a campaign of visitation evangelism. rejoiced with those who rejoiced, but wa sorry that Huxley and my fellow travelle were not there to see religion very muc alive.

Ottawa, Ont. (Rev.) Hugh M. Ra

The Simple Answer

Dear Sir: . . . Mr. Halbgewachs must b destitute of understanding if he cannot se that the answer to the drink problem fo millions of people today is that they shoul never touch the first drop. May he hear S Paul's words roaring in his ears: "It is goo neither to eat flesh, nor to drink wine, no anything whereby thy brother stumbleth, o is offended, or is made weak."

Vancouver, B.C. Mrs. Phyllis Evan

Children in the Sanctuary

Dear Sir: A second desperate shortag exists, besides the ministerial one, and cause of it — shortage of children in th sanctuary. Sixteen yearly C.E. statistics sho 80 per cent. of S.S. pupils bypassing th sanctuary. Evidently, the "S.S. Habit" stressed, but not the "sanctuary" habit.

During the past nine years, a quarter of million intermediates left Sunday scho before their 15th year. The most of thes were never assimilated with adults i church. . .

S.S. and sanctuary are not independen units. Religious knowledge begins at home continues in Sunday school, but is protecte and **completed** in church. . .

Because of the above situation, the las Alberta Conference decided:

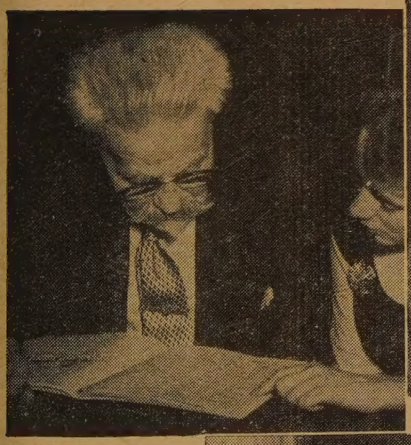
"We recommend that in all the congrega tions of this conference the official board and Sunday school staffs co-operate in study of their situations, and so arrange thei activities that children will be encourage to attend, and participate in, the worshi services conducted in the sanctuary."

Edmonton, Alta. (Rev.) R. B. Layton

Because someone cared...

You do not need bifocals to see the joy and peace on the faces of these loved ones. Their smiles tell us that burdens have been lifted and hearts have been brightened by the sense of security that comes when someone cares.

Your gifts to the Missionary and Maintenance Department make it possible for two Boards of our Church to provide a happier life for scores of Senior Citizens. The Board of Evangelism and Social Service supervises 17 Senior Citizens' Homes across Canada. There are some 550 men and women in these homes. The Board of Christian Education has a special assistant who encourages in congregations a climate of concern for the needs of older people.



MISSIONARY & MAINTENANCE DEPARTMENT

THE UNITED CHURCH OF CANADA
85 ST. CLAIR AVE. E., TORONTO

What the Records Show About Observer's EFP

ON December 1, 1952, Fred Victor Mission, Toronto, sent in 80 subscriptions to THE UNITED CHURCH OBSERVER, the first congregation to join the brand-new Every Family Plan. Twice a month for seven years the mission families have received the church's paper.

Dr. W. A. Hunnisett says: "It has deepened our people's interest in all of the church's work — not just in our own little corner. We can't afford to be without THE OBSERVER."

Since then, 2,027 other congregations have enrolled their families in the same plan, and OBSERVER circulation has grown from 48,000 to 264,000.

All kinds of congregations enrol, large and small, near and far. The largest is Timothy Eaton Memorial Church in Toronto with 2,276 subscribers. The smallest is Margaretville, N.S., with four subscriptions to THE OBSERVER and some to the *United Churchman,* the Maritime Conference church paper with which THE OBSERVER co-operates. Spencer's Cove, Newfoundland, has five on the Family Plan.

Some congregations are well over a century old; but others were just organized last year. Ministers and people say they can't afford to be without it. It informs their people of the church's larger work. Mr. Donald Schalk, chairman of the committee of stewards, Lorne Park, said: "Even before we had a building or a full-time minister our stewards adopted the Family Plan. We recognized we were part of a larger church." By first year's end the small congregation, still meeting in a school-house, contributed $2,340 to the M and M.

This is one thing THE OBSERVER will certainly do for any congregation —widen the vision and increase support for missionary work. Halton Presbytery, for example, where most of the congregations are on the EFP, increased its M and M givings from $58,000 in 1954 to $129,000 in 1958.

We urge those congregations which have not yet enrolled to consider it at their annual meetings, and try the EFP for one year.

All you have to do is enrol 75% of your active families at $1 each.

For literature and enrolment forms, write: Business manager, The United Church Observer, 299 Queen St. W., Toronto 2 B, Ont.

A Few Words to Canadian Friends

Dear Sir: First, I want to say, "thank you very much," for all the aid and kindness extended to me in Canada, especially the self-respect, mutual trust and kindness found in the life of Emmanuel College. Indeed it was a time of inspiration for me as well as study.

I used to tell my people: "Happiness and success in life do not depend on our circumstances, but on ourselves." Since being in Canada, however, I have been caught up in a sentence which I read recently: "What happens in the heart of China affects Washington more quickly than what happened in Chicago in the days of our fathers. The world has become so small that it can no longer exist half-totalitarian and half-democratic, half-slave and half-free."

I do not know how serious your problems are. People there, too, may be troubled with poverty, disease, fear, hopelessness, anxiety, sorrow, and with other human agonies. But I cannot help comparing your prosperity to our desperate plight. I know that the world can no longer exist "half-miserable and half-happy."

We in Korea are indebted to a young Canadian who came here as an independent missionary in 1893. The Reverend William J. McKenzie gained the affection of the people, founded a church and established a school. However, after less than two years of his ministry, he was stricken with fever and died.

But in one sense he still lives in Korea. His death marked the beginning of the Canadian mission here, and hundreds of missionaries, including his fiancée, followed him to continue proclaiming the Gospel. It is a touching story that his fiancée came to Korea after his death and dedicated her life to a girls' school which she founded.

I had never thought of the significance of missionary work to this extent, until I went to Canada. Missionaries are being asked to strengthen the leadership of the church, and at the same time to demonstrate the Christian way of life to us. I cannot over-emphasize the desperate need of my divided country. Korea looks to the Church of Christ as its only hope. Korea today needs many more McKenzies, who, by the spirit of God, may hear His call, "Go ye into all the world and preach the gospel to every creature. . ."

Korea. YOUNG MIN LEE.

"For Young Ministers Only"

Dear Sir: "He was a great organizer." Yes, in a sense, he was. But when he appointed a committee to do an actual job, "he always butted in."

Apparently this "great organizer" spent most of the day—appointed for a "big do" in the church—around the church kitchen making suggestions, and "they didn't like it," so his successor was told. He re-arranged the tables and flowers, while the committee appointed to do that chore stood by and "let him go to it." In fact he did a hundred and one little jobs others could have done better; but then, that was his way. Oh yes, he was a terribly busy pastor—doing what?

His successor, whom I knew well in those far off days, was a very busy man, too. He did a tremendous amount of work, for which he was specially trained. He visited his flock, talked to people who really needed his ministrations, led two or three leadership groups. He spotted people for all sorts of jobs, and let *them* "go to it." When church envelopes arrived from Toronto, and he was notified by the railway company, he, in turn, notified a member of the Committee of Stewards, who was glad to call at the express office and pick them up.

A little Christmas or Easter decoration always added to the spirit of the season. He knew the persons in his congregation with an artistic touch and assigned the job to them, and they regarded it as a sacred trust. When chairs had to be borrowed, or carried from one room to another for an over-flow, the men who always felt that "the pastor had enough to do" jumped in and supplied the need.

A "good organizer" is one who uses the talent available in his congregation, and sees to it that the task for which he himself was specially trained, is not neglected. His purpose is defeated if he takes the task out of their hands. There is work for all. "War is too important to be left to the generals." Give a person a job to do and then let him or her "go to it." In this way much can be accomplished.

The minister who is over-worked, to the extent that he considers himself a martyr, is not a good organizer.

New Westminster, B.C. THE REV. T. D. BARNETT.

THE UNITED CHURCH
OBSERVER

JANUARY 1, 1960

Published under authority of The General Council, The United Church of Canada, by The United Church Publishing House

Book Steward: C. H. Dickinson

Editor: A. C. Forrest
Managing Editor: E. L. Homewood
News Editor: Marjorie Macdonald
Editorial Assistant: Margaret Pryce
Business Manager: W. J. Bradshaw

All changes of address should be sent to the business offices: 299 Queen St. W., Toronto 2 B, Ont.
Editorial Offices: 85 St. Clair Avenue East, Toronto 7, Ont.
dvertising Representatives: W. F. L. Edwards & Co. Ltd., 34 King St. E., Toronto, Ont.

Iembers of the Audit Bureau of Circulations, he Canadian Church Press, The Associated hurch Press of America, Religious News Service.

2 issues per year—the first and fifteenth of each ionth except July and August (one issue each) ubscription rate, $2.00 per year, to any address in the world. Single copies 15c.

Authorized as second class mail, Post Office Dept., Ottawa.

ld Series, Vol. 130, No. 4 - New Series, Vol. 21, No.19

ABC Circulation this issue: 264,804 5

contents

	Page
ditorials	6
'he God Who Goes Before	7
'he Church and the Old People	8
irmingham—Where Things Are Bad	11
'V Plays and Preachers	12
'he World Won't Wait For Us	13
'he Window	14
Report and Opinion	16
.ife and Death	19
)evotions	21
3ook Reviews	22
n a Strange Church at Evening	24
Question Box	25
About People and Places	26
Safe Driving and Corinthians	29

Skidegate Mission, B.C.

IN THE NEXT ISSUE

Skidegate's Jack Murdoch
By E. L. HOMEWOOD

This is Sunday School
A PHOTOSTORY

Observations

THE REV. GORDON LAPP and Mrs. Lapp of Meaford, Ont., are going to conduct THE OBSERVER tour to Trinidad and Bermuda, with a brief holiday in Barbados. The people in St. Andrew's, Toronto; Central, Calgary; and Keswick, Ont., know the Lapps well from their ministry in those places. For many years he has been active in Christian education work. Miss Margaret Pryce of THE OBSERVER staff will accompany the tour also, and is at present doing the office work in connection with it.

Mr. Lapp

Mrs. Lapp

MORE APPLICATIONS are in this year than last, and we hope that those who plan to go will send us definite word by mid-January. We have reservations for 45. We are hopeful—although we are aware that it is not the best time of the year — that a few ministers and professional workers in the church will be able to go, too. We guarantee their sermons will be better than ever before, after seeing the church at work in those lovely islands.

* * * * *

● LAST ISSUE we wrote about some things we learned from recent OBSERVER reader-surveys. Here are some more.

WESTERN CANADA—and of course this we have long known—reads THE OBSERVER with more interest than they do down East. We have reasonable grounds to suspect, from the answers to the section on hobbies, which our advertisers wanted us to include, that western farmers who read THE OBSERVER do a great deal of curling. There is actually a correlation between curling and approving our editorials. We would like to pursue that, if we hadn't been warned that a similar survey in Sweden found a significant correlation between the stork population and the birth rate. Anyway, curlers are sympathetic readers of our editorials and say they are common-sense and balanced. Whereas some of those young college students say they're superficial, irresponsible and "not very stimulating."

WHILE ONE ANGRY minister wrote that if we published any more pieces by Professor Ebbutt, he would take his charge off the every-family plan, exactly 50% said they would like more such series and another 25% approved the last one. We feared some might think our longer articles were too long. If so, they didn't say it. Only a few wished for shorter pieces. And they say the paper is dignified enough as it is, and not too critical.

THE AGE SPREAD of our readers is broad: 38.4% are between 20 and 45; 37.5% are between 45 and 65; and 24.1% are over 65. And nearly 80% are married. And 75% are buying their own homes. Ten per cent. make over $8,000 a year, although one subscriber told us that wasn't any of our business. 71.6% own cars, and 70% take annual vacations. A surprisingly large number—25% —have travelled overseas; many of them in the last war.

SCORES OF FORM-FILLERS who must have spent an evening co-operating with us, sent along helpful suggestions. One said his hobby was filling out forms. Another said he was so tired at night he always went to sleep reading THE OBSERVER, but for us not to feel bad for he was going to get his wife to read it more. Another, when asked what he did when he finished reading it, said he left it lying on the chesterfield and got bawled out for it.

ONE SOBERING CONCLUSION from a survey conducted by the Broadman Press is that the vast majority of OBSERVER subscribers receive no other religious magazine or paper. About 2%—mostly ministers—receive *The Christian Century*. *The Christian Herald*, and *Christianity Today* are in a few homes, but in about 90% THE OBSERVER is the only one. All of which makes the editors think, and we hope makes us do a better job. ●

Editorial

Bright Lights

THE year 1959 sparkled with bright news from many parts of the church. None shone more brightly than reports from the colleges. For this we are grateful. Higher education is a great need in Canada, and it is good to see the United Church responding to the challenge.

United, Winnipeg, dedicated its new 1¼ million dollar buildings in December, and with a record enrolment has become a well-equipped, well-staffed centre of higher education at the heart of the city. Mount Allison has spanking new buildings emerging for its growing numbers of students on the lovely Sackville campus.

Victoria has opened a splendid new women's residence, and its staff, governors, graduates and students have co-operated in the U of T multi-million dollar campaign.

Ontario Ladies' College is making careful plans for a larger future. Alma is enjoying its new music building. Alberta College, Edmonton, has dedicated its $300,000 fine arts and administration building. Stanstead has filled its new junior boys' school. St. Andrew's, Saskatoon, is gratefully receiving its gifts and pouring footings for chapel, library and residence.

St. John's, Newfoundland, is undertaking a campaign for at least a million dollars for Prince of Wales College and its parochial schools. From Union, B.C., comes word that an anonymous donor has provided an unsolicited gift to stone-face the imposing tower which stands as a great landmark on University Hill, but always looked so naked in its uncovered concrete.

Western Ontario presbyteries have followed the lead of Middlesex Presbytery to raise substantial funds to purchase the beautiful golf club property at London and provide church facilities and leadership on the University of Western Ontario campus.

And from Northern Ontario comes the report that well over a million dollars has been pledged by the churches for the new Huntington College. Here was a tremendous demonstration of leadership and faith. The money has been pledged to a yet-to-be-created board, for a still-dreamed-of college, in a non-existent university, on a not-yet-chosen site. But the need was obvious, the leadership was provided, the church people responded, and the college and university will come. For of such dreams and in such faith have churches and their institutions always been created.

NEW IDEA FOR SUNDAY SCHOOL

WE HEARD last week of a medium-sized church that installed a fifty-thousand dollar pipe organ. Then it appointed an untrained and untalented amateur to play it.

This reminds us of the way we run our Sunday Schools. We erect costly Christian education "wings", fill them with crowds of little children, then fail to spend money, time, thought and prayer on their teaching. We put many of them into the hands of untrained and untalented baby-sitting teachers. And we break the hearts of the teachers by not equipping them with training and materials for their jobs.

Now we don't all do this, by any means. The average teacher is mature and able, but too many aren't, and on the whole our perspective is out. Counting interest on our investment, depreciation, lighting, heating, etc., we spend huge sums of money on our Christian education buildings. But most churches skimp on the programme itself.

We have also heard of a Baptist church school that surveyed its unsatisfactory teaching programme and did something about it. It studied the situation carefully, then hammered out a new policy. It began by ceasing to beg for volunteer teachers.

It studied the congregation, decided who it wanted to teach certain classes, then went and asked them. The result: the school is staffed with competent teachers, who were pleased to be asked and feel secure enough to demand the best materials and the finest training programme for one of the most important jobs in the church.

A DECADENT DECADE

THIS paper has been very temperate in its criticism of those who grow rich by encouraging more and more people to drink more and more beverage alcohol. We have practised constraint for several reasons.

First, there is no doubt where the United Church stands in its opposition to ever-increasing alcohol sales at a desperate cost to society. But constant harping destroys influence.

We have continued to hope, too, that other churches in this country would raise their voices. And we also dared to hope that the time would come when responsible people outside the churches, temperate users of alcoholic beverages and total abstainers, would organize and call a halt to this irresponsible drive to make Canada more and more alcoholic.

There is no sign that the uneasy and growing concern will be organized. Instead, we see responsible forces going over to the other side. When great newspapers go south of the border to print their beer-ad laden supplements and flout Ontario laws to get a slice of the alcohol dollar, we don't feel angry—just discouraged. We're grateful that some newspapers like the *Toronto Star* and *Montreal Star* refuse to succumb.

National magazines, which we respect greatly for their editorial excellence, are loading their pages with increasingly offensive alcohol ads. All this advertising is aimed at getting more persons to drink more, in a country where men of sense and goodwill know that already too many are drinking too much.

Is there no mercy from those who fatten on the weakness of their fellow men? Is there no conscience among those who rent their media to the beer and liquor boys to be used to persuade their neighbour's children to drink? This decade has provided prosperity and progress for Canadians. But in the fight against alcoholism and its distressing by-products, it has been a decadent decade.

THE UNITED CHURCH
OBSERVER
JANUARY 1, 1960

An Editorial Assurance

The God Who Goes Before

THERE is an old-fashioned word we occasionally hear in prayers at the New Year, "Prevent us O Lord, in all our doings. . ." Prevent is a good word but not always understood. It means, "go before."

Nowadays we think of prevent as meaning to hinder or obstruct, and seldom use it any more in the sense we find it in Psalm 21: 3, "Thou preventest him with the blessings of goodness."

Years ago we heard Dr. E. Crossley Hunter preach a sermon on that text, and while we do not remember the outline of his sermon, we have often thought of it at New Year's, and appropriate some of it, here. Our God is a God who has gone before us into 1960. He has prevented us with his blessings. He has gone ahead of us, leaving his blessings for us along the way.

The God we sing of as our help in ages past, is also our present help, and our hope for years to come. He is the God who precedes his followers along all the ways of life, removing some of the dangers, straightening out some of the crooked places, leaving means of grace and strength at the bottom of all the hills we have to climb.

The God of the Past

At the end of a year it is easy enough for us to look back and see the way he led us. We know now, although we didn't understand then, why we had to pass a certain way. There was a blessing waiting for us just around the darkened corner.

From the vantage of year's end we can look back and understand many things. Some of them we couldn't comprehend just a few months ago.

Some of the grimmest parts of our journey may now appear to have been the best. There were days which were hard to face, for which we now are most grateful. There were times of testing we would have preferred to escape.

We might not wish to go that way again, but we are glad that we were led along it once. We hope, yes, we believe, that because we went that way we are stronger and better men.

Most of us can even laugh at some of the things that seemed tragic at the time. One minister reports receiving a call from a woman who wanted him to get up in the middle of the night to referee a family quarrel. He listened patiently, talked quietly, encouraged her to wait till morning. Then she called again, calm, a little embarrassed, and laughed. "I am laughing about it now, it all seems so silly. But a few hours ago it was really tragic."

We look back from a good perspective at the year's end. If our faith is strong and our vision clear we can sing, "All the Way my Saviour *leads* me." And we can say, "Surely goodness and mercy *have* followed me all the days of my life."

For most of us looking back, and understanding that God has always led us, is not too difficult to do.

In the Present

For the sensitive and observant follower of Christ, it is more difficult to live in the present. While on every side there are bountiful evidences that God has been in this time and place before us, most of us are tempted to ignore his presence and try to go our way alone.

Sufficient unto the day are the blessings. For example, in a cold northern climate we eat food harvested last summer, packaged or processed and placed in the cans, cellars, store-houses or freezers weeks ago. Even our homes are heated with the fuel stored in the earth by a Providence, long ago.

And if the present has a very special need we will find that God has provided us with the strength to meet it. Is there any minister who has not found many times in his life the good folk in his parish showing the strength for the day they never knew they had? And when a baby is born it is awaited with a mother's love and a family's pride.

Said a lady to us, after her whole world had fallen in, "Do you know if anyone had told me this would happen, I would just have folded up; I would have known I couldn't live through it. But here it has happened, and somehow I seem to have been given the strength to cope with it all."

If we examine the present, and count our many blessings, we will know that the prevenient God has been here before us. And we can live this day singing, "Not for tomorrow and its needs, . . . just for today."

But Tomorrow Comes

At the same time, we know tomorrows do come. And the faith which may be strong enough looking back over 1959, and firm enough for January 1, 1960, must be strong enough for all the days ahead.

If the coming year is to be like other years it will unfold its share of sorrow, and bereavement, along with the joy and new life. There will be homes to be visited with sickness and death, with new births and baptisms. There will be weddings and funerals, too.

The apostle Paul who could look back over shipwrecks and beatings and his ever present thorn in the flesh, could also look ahead and say: "I am persuaded that neither death, nor life . . . nor things present nor things to come . . . nor any other created thing shall be able to separate us from the love of God, which is in Christ Jesus."

But look with Paul into his future and see what there was waiting for him; more shipwreck, imprisonment and death. And a God who provided for him.

The Blessing He Leaves

The God who goes before does not promise to remove all the hazards of the way. Nor does he promise that the road shall be any easier for the good man than for the evil man. The storms, like the rain, will strike the just and the unjust.

The difference is that the good man will be able to appropriate the blessings, and they will make him strong enough to conquer those things which would hurt the soul. Nothing, absolutely nothing, along the way can really hurt the man who puts his trust in the God who goes before.

And that same God who has been our shelter from the stormy blast, the ever-present help in the time of trouble, the inviting, beckoning God who leads us into each New Year, has gone further ahead still to the very end of the narrow road. He waits at the strait gate. And his blessings are strewn for us right through the gates of Paradise. And there he ceases to be the prevenient God. He is the everlasting Father waiting for his children with the greatest of all gifts—eternal life. ●

The Church and the Old People

Story by Genevieve Carder — Photos by E. L. Homewood

EVERY Saturday morning, rain or shine, a little old lady appears on the Halifax market shortly after it opens. The farmers know that she will be on hand to run errands and tend booths all day. At the end of a busy 10 hours or more, she takes home her pay—not in money, but in flowers. And next morning those flowers grace the front of Brunswick St. United Church.

The little lady has been a charwoman all her life. She cannot read or write. For love of her church she has assumed the responsibility of supplying every Sunday the flowers that cannot be paid for out of the mission church's budget.

One of the brightest spots in the flower lady's week is the time she spends with her friends at the regular meeting of the Women's Bible Class of her church. Like herself, most of the members are pensioners, living in rooms. Money is scarce and good times are few. But in their warm, attractive room at the church they find fun and good fellowship that money cannot buy—and the opportunity to be of service to one another and to their church.

In addition to the worship, games and lunch that make up each regular meeting, they take on all sorts of ingenious money-raising projects. A recent project was sponsoring a series of social evenings to raise money for new carpet for the front of the church.

Roast Beef Dinners

In the rooming house districts of our large cities from Montreal to Vancouver, where elderly men and women live in gloomy, cheerless rooms and prepare frugal, lonely meals on decrepit appliances, churches are opening their pleasant rooms and saying, "Come and visit a while." With a minimum of organization, these elderly guests play games, watch television, chat, or just sit in comfort.

With an awareness of how quickly a pension cheque can disappear, Sherbourne United Church in Toronto provides the elderly men and women of its neighbourhood with a roast beef dinner on the last Wednesday of each month. For most of them, this is the only roast meat they taste all month. For many, it is the only time they eat a meal in the company of others.

In Vancouver, in an area where 13% of the people are living on the pension cheque only, First United Church is working closely with the city's recreational division for the Aged in the operation of a Day Center where elderly folk can go at any time to find companionship and comfortable surroundings.

Take Grandma, too

When the workers of First United were taking registrations for their annual mother's and children's camp a few years ago, one small girl said wistfully, "I wish we could take Grandma, too. She never gets away." Her remark bothered the staff, who knew well enough how many men and women of Grandma's age never got away from their dingy rooms, even in the most oppressive weather. Now this church operates an annual ten-day camp for senior citizens, with a relaxed programme of crafts, reading, fishing, and just chatting.

A year ago the Christian Education committee of Simpson Ave. United Church, in an older residential area of Toronto, became aware of an increasing number of elderly people in their community. When they were visited, the older people expressed a willingness to be involved in a church group, and volunteered ideas and suggestions for it. Women's groups of the congregation agreed to act as hostesses for the first few meetings. Games were donated by members of the congregration.

Within a few months, the elderly men and women elected their own executive and took over the full responsibility for their organization, which grew to a membership of 50. Every Friday afternoon they meet at the church for games, crafts, worship, and tea. A music committee has compiled a song book of old favourites, and lively sing-songs are a highlight of every meeting —led by a peppy little lady of 92!

An Evergreen Club

The Evergreen Club of First United in Fort William, a somewhat similar organization, has a group of members who have formed an art group within the club. Working with inexpensive materials, under the guidance of a volunteer teacher, they are producing some attractive paintings and spending countless happy hours. The only requirement for admission to this Evergreen Palette Club is that you must have passed your 60th birthday.

Never in the world's history did so many people face the experience of growing old. One of today's most expanding sciences is gerontology, the science of aging. The aged have become a fast-growing segment of the Canadian population, and their welfare is a matter of concern to both church and state.

In order to help congregations translate this concern into constructive action, a special assistant in senior adult work has been appointed to the Board of Christian Education of the United Church. She is Mrs. Viola Halpenny, a church woman of warm understanding and wide experience. A former president of the Dominion Council of the Woman's Association, Mrs. Halpenny has been active on committees of General Council and is familiar with the life of the church on both national and local levels.

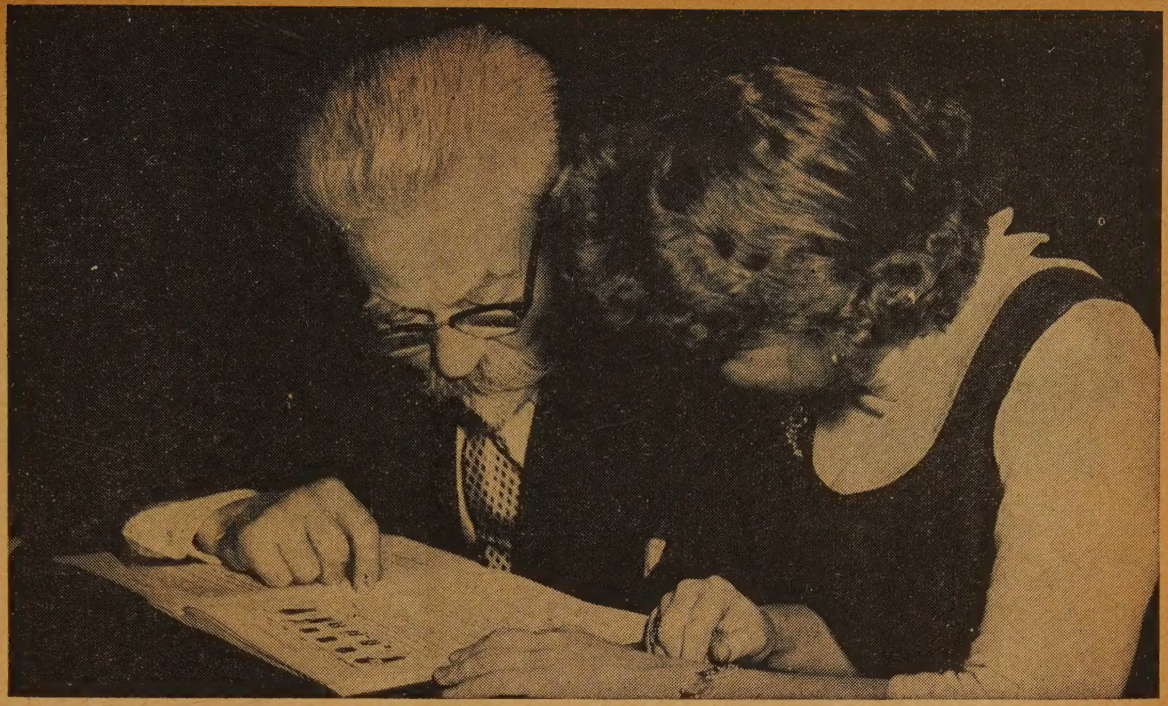
An able speaker and resourceful consultant, Mrs. Halpenny is much in demand by congregations that are planning to initiate organizations or activities for their senior adults. Two guides that she has prepared—"The Church and Senior Adults" and "Visiting Senior Adults"—are proving to be valuable handbooks for congregational use.

Organize for Hospital Plan

Shortly after her appointment, a layman from Windsor got in touch with Mrs. Halpenny about the number of pensioners who were not registering for provincial hospital insurance because they were uninformed, or unable to pay the premiums required. Inquiry revealed that any congregation could organize a group of pensioners for the special rates under the provincial plan, or any concerned individual or church group could pay the premiums for a pensioner. As a result of Mrs. Halpenny's conversations with them, the Ontario Hospital Services commission sent letters containing this information to every rabbi, priest, and minister in the province. Letters and messages of appreciation from alert congregations and grateful pensioners have been eloquent tribute to the value of Mrs. Halpenny's timely action.

"Most older men and women still have a valuable contribution to make to the life of their church," says Mrs. Halpenny, "and

(*Continued on page* 10)



A volunteer helps elderly Latvian immigrant Artur Ezergailes with his English lessons at Danforth Church, Toronto. It's part of the church's work with senior citizens.

Members of the Golden Age club of St. James Church, Montreal, gather round the piano for a song session. It's one of the largest senior citizens' groups in Canada, with about 500 members.

1. The Happy Hours club of First Church, Vancouver, enjoys a movie. They meet weekly in the church hall for movies, tea and devotions.

2. An elderly camper paints at a senior citizens' camp at Carlton Church's Friendly Acres Farm, near Toronto.

3. The Rev. Peter Macaskill chats with the late "Aunt Bertha" Decker in Newfoundland outport of Ship Cove. Visiting is an important part of the church's ministry to old people.

(Over)

The Fair Haven, at Burnaby, B.C., is the United Church's largest home for senior citizens. It accommodates 160 in the main lodge and in self-contained cottage units.

"Bethshan" in Cloverdale, B.C., houses 14 single people and two married couples. It was built by the people of Cloverdale United Church. Some other congregations have bought large homes.

The Church and the Old People

they need to feel that they are wanted and respected."

Smaller churches seem to measure up best when it comes to making use of this contribution from their senior adults. Many men and women are finding a whole new field of activity through the church after their retirement from business or professional life. Church news bulletins are being edited, sick and shut-in members are receiving helpful visits, church typing and mimeographing is being done, adult groups are taking in new members and new vigour, all through the time and energy that retired folk are able to devote to their church.

Old folks left behind

More and more rural areas are losing their young families to industrialized centres, and the older folk who are left behind are lonely and in need of fellowship, in spite of the fact that they are living comfortably in their own homes. Distance prevents them from being part of a church-centred group, so the church is having to go to them.

In the community of Loon Lake in northern Saskatchewan there are 53 such households listed in the visiting book of Miss Florence Ward, the WMS missionary in that area. She visits them regularly, bringing with her a portable organ, hymn books, and occasionally an elderly friend whom she has picked up on the way. A service of worship, prayers for the absent members of the family, and a friendly chat over a cup of tea make the visit a happy, long remembered occasion.

The members of WMS auxiliaries in Burin presbyterial in Newfoundland hold their meetings occasionally in the homes of elderly members who are unable to travel to the church. These older members are a vital part of the fellowship and activities of these groups. They are given no opportunity to feel that they are "on the shelf."

The shut-ins

One aspect of the problem of aging that concerns all churches is the ministry to those who are shut in. There seems to be an urgent need for closer co-operation between organizations who provide visitors; and for better planned visiting. At certain seasons there may be an overdose of visitors. But most of the year those who badly need a friendly contact with their church folk are visited only at irregular intervals.

In the town of Midland, Ont., the women

(*Continued on page* 18)

Fair Haven is a close-knit community, and elderly couples visit back and forth in the comfortable cottages.

There is also plenty of activity at Fair Haven. Competition is keen on the shuffleboard court.

Birmingham—Where Things are Bad

by JOHN WICKLEIN*

ONE OF A SERIES

ON the race question, Birmingham, Alabama, is the most conservative city in the deep south.

Here no one in the churches may speak for desegregation without being harassed by White Citizens Council members, Ku Klux Klansmen or other segregationists. As a consequence, almost no white minister has taken a liberal stand on race. The Negro ministers who have acted for integration have been arrested, beaten and bombed.

A steel centre where 40 per cent. of the population is Negro, Birmingham has a large group of working-class whites who regard the Negro as an immediate economic threat. Many whites have joined hoodlum elements of the Ku Klux Klan, which operated openly in the city. Intimidation of Negroes and whites who support them is condoned by Eugene (Bull) Connor, the outspokenly racist police commissioner.

Laymen Lead Backwards

About the only laymen speaking publicly on the issue are the segregationists, and within the last four months they have become the voice of the white churches in Alabama.

Organized opposition to integration is expressed through the Methodist Laymen's Union. This is a group of business men and civic leaders who banded together specifically to prevent the segregated National Central (Negro) Jurisdiction of the Methodist Church from being merged with the white conferences that it overlaps.

About 1,800 laymen from all over the state — including stewards, Sunday school teachers and rank and file — came to the organization meeting at Highlands Methodist Church, Birmingham.

A few ministers attended the meeting, but they were asked not to participate.

Circuit Judge Whit Windham, who teaches a men's Bible class, was elected president. Circuit Judge L. S. Moore of Centreville, who has spoken at White Citizens Council meetings, was chosen first vice-president.

In his law-book-lined office in Birmingham's modern, air-conditioned courthouse, Judge Windham took time out between court sessions to discuss the laymen's union.

Sees Determined Effort

His group knows, he said, that a determined effort will be made at the National Methodist convention in 1960 to change the jurisdictional set-up of the denomination. The plan, he said, would be to leave the jurisdictional lines intact, but to have the bishops elected nationally instead of regionally, and thus send liberal church executives to the South.

"The bishop could exert tremendous pressure on his ministers to integrate," said the judge. "It would take a strong preacher to say he wouldn't do it."

Bishop Bachman G. Hodge of the Birmingham area has expressed no opposition to segregated jurisdictions. He has transferred to the North two leading pastors who came under fire from their congregations for suggesting some desegregation might be possible.

When the bishop was asked by 'phone whether he thought the Negro jurisdiction should be kept as it is, he replied: "I don't care to discuss it. I don't feel *The New York Times* should be fooling with it; you fellows take care of your situation up there, and we'll take care of our situation down here." He then hung up.

Judge Windham said that any move by the denomination to force Negroes into white conferences or churches in the South would split it again into a Northern church and a Southern church, as it was before 1939.

"Christian Concern"

The judge said his laymen's group was not acting out of hatred for the Negro, but out of "Christian concern" for white children. He said that although Negroes made up only 10% of the population of New York City, they committed 35% of the crimes.

"If this is so," said the judge, "we can't see how it would be a good thing for our children to associate with him (the Negro) and his conditions.

"I was raised with nigras—I worked in the fields with nigras. My observation is that when you come to sexual matters and the use of knives, you come to a difference between the races.

"We owe to the Negro a special diligence to try to help him, give him racially his opportunity to improve himself. It's just generally supposed that once again we're treating him wrong on this matter, and that's just not so.

"If people believe it's all right for this to become a nation of mulattoes, that's their right. But I have the right to base my actions on my beliefs and keep anyone, whether the Methodist church nationally or anyone else from forcing that policy on me."

Policy of the Church

Nationally, the policy of the Methodist Church is this:

"The teaching of our Lord is that all men are brothers. The Master permits no discrimination because of race, colour or national origin.

"To discriminate against a person solely upon the basis of his race is both unfair and unchristian. Every child of God is entitled to that place in society which he has won by his industry and his character. To deny that position of honor because of the accident of birth is neither honesty, democracy nor good religion.

"There must be no place in the Methodist Church for racial discrimination or enforced segregation."

The laymen's league is asking white Methodist churches in the area to pass resolutions against changing the jurisdictional system, and intends to send delegates to the general convention who will work to keep the conferences segregated.

Judge Windham said his group had no intention to work outside the church, in fields such as school segregation.

"We have enough to do right in our own church," he said.

Judge Windham's group has issued a printed pronouncement embodying arguments against church integration. It states, among other things, that in any such integration the white members and Negro members would feel uncomfortably out of place.

A Negro Methodist minister who has served a church in Alabama for 25 years

(Over)

**From a series in the New York Times, with permission.*

TV Plays and Preachers

By Kenneth Bagnell*

SOMETIMES I get the feeling that the fellows who write TV dramas have never shaken hands with a minister. Or if they have, they must have had their eyes shut and their ears closed.

Certainly when they put a preacher in a play they show they didn't have one in the family.

Take that one a couple of months ago. A husband, out late on Number 4, misses a turn, overends and is killed. Someone tells his wife. Then the minister—the Rev. Dr. Dunhill—marches in like a three-star general, paces the widow's bedroom floor, quotes the Bible, waves his hands, shakes his head, and yells something about "have faith."

I'm not against a minister quoting the Bible, but I am against the picture of him — drawn by somebody who doesn't know enough about him to do it sensitively — that makes millions of people stare at a man who talks more than he listens, exhorts more than he sympathizes, and is more pious than is palpable.

The reason for buttonholing TV writers is not to ask them to make ministers smoother than silk. It's just that all this piety may not be Christianity. In fact, it may not even be the sincere, average minister.

The ministers who are best when someone's heart is breaking, never have to talk too much. They have calmness, and assurance and warmth. They don't aim for the piety of the parson; they try the approach of Christ. And that can mean just a few words, and a lot of listening. They don't transmit from mouth to ear, but from soul to soul.

Most of the time it helps a lot. Someone usually discovers that God is in the shadows; that He is stronger than heartbreak.

I picked up a quotation the other morning on my study desk:

"Gentleness—Which when it weds with manhood makes the man."

That's it. A gentleness that is strong. This might be a clue for a TV writer, too. And it seems to be an echo from Nazareth.

**Mr. Bagnell is minister of Riverside pastoral charge, N.B.*

said he was deeply hurt when he heard that the white Methodist laymen had organized.

"If I were a few years younger," he said, "I'd probably transfer to another denomination. They imply that our very presence is objectionable."

"Threatened to Beat Him"

At the organization meeting of the Methodist Laymen's Union, the Rev. Thomas Reeves, student supply preacher for a small rural church outside Birmingham, stood up to protest the statements on race in the union's pronouncement. He was shouted down. A man next to him said, "You better get out of here, you Commie!"

Mr. Reeves left early and started to drive away. A car parked outside the church came after him and followed him back to his rooms at Birmingham Southern College.

A half hour later, 15 cars in a motorcade appeared and drove around the quadrangle underneath his window.

When he went to his own church the following Sunday, members of its Official Board told him they had "dismissed" him. Under Methodist church law, only the bishop can remove a pastor from his church. When, after a month, no word came from Bishop Hodge, Mr. Reeves wrote to ask whether he was still pastor of the church. Bishop Hodge replied by letter that he was.

In the months since his church "dismissed" him, the young pastor has received threatening 'phone calls from men who identified themselves as members of the Klan. One told him he would be beaten if he ever appeared at the church again. Mr. Reeves is still pastor of the rural church, but he has not been back.

The Negro Attitude

Methodist Negro bishops believe segregation is morally wrong. But if integration of the conferences were done now, they feel, there would be far less opportunity for leadership for Negroes, and they would be swallowed up in the whole.

It is believed that while northern church leaders would be willing to compromise to provide leadership posts for Negroes in the church nationally, Southern white church leaders would not accept this at this time.

Among poorly educated and culturally undeveloped Negroes, there is a shyness about going among the white people. But educated Negroes and the youth of both races believe there must be some intermingling. This way, they say, people on both sides would get to know and understand each other so they could solve their problems quietly and jointly.

The Rev. George W. Carter, Negro secretary, said that although most Negroes wanted integrated churches, there would never be any "pushing in" on their part to "get into the homes of white people and socialize with them or intermarry."

What the Negroes of the churches *do* want, he said, is justice in the economy and along all other lines, such as schools.

"Negro ministers," he said, "could be a force for a moderate, Christian type of progress in righteousness. They would be radical only in that they were working toward righteousness and peace. We have some who think we can only get this by fighting. But we don't see it that way, as leaders."

The feeling that they would lose status if their conferences were interracial is also held by some Negro officials of the Congregational Christian churches in the South.

From the silence of Southern Baptist clergy at the local level, it could be assumed that they were satisfied with segregation. However, in the Deep South, an economic motive may condition the silence—Southern Baptist congregations have the right to dismiss their pastors at any time, for any reason.

Lonely Alabama Outpost

A lonely outpost for desegregation in Birmingham is the Alabama Council of Human Relations, an affiliate of the non-denominational Southern Regional Council. Its executive director is a young Methodist minister, the Rev. Robert E. Hughes. It is the only predominantly white group in the city that has spoken publicly for racial amity.

The Birmingham Ministerial Association, which has a policy of whites only, has never protested violence against Negroes, Mr. Hughes said. This, despite the fact that there have been at least 22 bombings of Negro churches and homes in the last 10 years.

The only time it issued a statement deploring violence, he said, was when someone attempted to bomb a Jewish temple. Less than a month later, on Christmas night, 1957, the home of the Rev. Fred L. Shuttlesworth, a Negro integration leader, was actually bombed. Despite a direct request, Mr. Hughes said, officials of the ministers' association refused to convene the group to issue another statement.

Harassed But Fearless

Last fall, as president of the Alabama Christian movement for Human Rights, the Negro minister tried to organize a bus boycott similar to the one that helped to defeat segregation on buses in Montgomery, Alabama.

Three ministers from Montgomery were arrested for vagrancy by Birmingham police after visiting Mr. Shuttlesworth's home. Commissioner Connor warned that "outside agitators coming to our city and dabbling in our affairs" faced arrest.

Shortly afterward, Mr. Shuttlesworth was arrested for refusing to move to the rear of a bus. He was fined $100 and sentenced to 90 days in jail. He has appealed the sentence.

The boycott, which had received little publicity, collapsed.

As elsewhere in the South, the inter-

(*Continued on page* 18)

The World Won't Wait for Us!

by A. C. POUND*

DURING the last 30 years The United Church of Canada has been advancing in all departments, except in overseas issions. We rejoice that our membership, pecially those received on profession of ith, as well as the totals raised for l purposes have all made encouraging ogress.

In the non-Christian world Protestant embers have increased 348% and overseas issionaries 32%. Is it not surprising that e total number of United Church mis-onaries has *decreased* 64%? After adding ır four new mission stations in Rhodesia, e actually have 12 fewer than a generation o. Our staff abroad is less than half the 25 size.

One of the chief reasons for this is that, 1927, 59% of our total overseas staff as in China. Despite the forced departure our missionaries from China by Com-unism, the National Church is still pro-essing with considerable success, especially the cities. Even if that church is smaller, is now self-supporting and self-led.

Urgent Challenge Today

Millions of primitive and illiterate peoples e making more progress educationally, cially and industrially in this generation an in previous millenniums. Dr. Frank aubach, the world's teacher of illiterates, ates: "I fear there will be 800,000,000 w readers asking for something to read fore the Christian Church wakes up to *is new opportunity.*"

In many areas Communism is pouring in ns of propaganda of better quality than hristianity is providing. Nationals say: Ve are allured by Communist promises, ıt we don't like their methods. We are termined that our children shall not be ngry, sick and uneducated. We are com-g up. We will never go back."

Mohammedanism continues to spread wn through Africa south of the Sahara sert; and once they become Moslems it much more difficult to Christianize them.

In Latin America there is a widespread arning for some better type of Chris-nity than they have had for centuries. ıe only work the United Church has in ese vast lands has been among the East Indians who came as labourers to Trinidad many years ago. It is humanly impossible for our present limited staff, who are rendering consecrated and efficient service, to enter additional open doors of opportunity.

Others Are Increasing

During the last 30 years 33 new missionary societies have been organized in various parts of the globe. They have opened about 500 new stations in the non-Christian world, have a total staff of over 1,000 new missionaries and have already trained 500 nationals. Most of them have their own publications, some have schools, Bible institutes, hospitals, and their own radio broadcasting stations. In addition to this, most of the existing missionary societies of the world have been making substantial increases.

Apart from the Christian Literature Committee of the World Council of Churches, to which we contribute, there are other similar organizations such as the *World Literature Crusade,* which was founded in 1947 by the Rev. Jack McAlister. Their present objective is to distribute Christian literature in the national languages to one billion homes overseas.

In Japan, 106 other organizations have visited 19 million homes and left Christian literature. One hundred million in Asia have received the printed gospel and tens of thousands have accepted Christ.

About 10 years ago the *Airmail from God Mission* began distributing Gospels of John in Spanish by plane to the remote villages of Mexico. At the present rate of 100,000 per month they have distributed a total of 7,000,000 copies. These contacts are followed up by extensive correspondence.

Another unique mission is a *"Missionary Aviation Fellowship,"* whose object is solely to provide planes for missionaries. They are operating at present in Mexico, Ecuador, New Guinea and elsewhere. By air they save much valuable time of trained workers as well as human lives in case of sickness.

In order to solve the language problem of millions of isolated peoples, the *Gospel Recording Mission* was founded in 1939 by Miss Joy Ridderhof of Honduras. Today, with a paid staff of 30 and many volunteers, they produce 200,000 gospel recordings annually in 1,900 languages and send them to the missions where these are spoken. Portable gramophones are manufactured at cost to play these records in the native tongues.

There are now 22 mission-operated and controlled radio stations on three continents. In an interview with the founder and operator of one of them we were informed that he uses 90 languages and broadcasts all over North Africa from Montrovia, Liberia.

How do they reach people in remote places with no electricity or radios? Small transistor radios with flashlight batteries are distributed. They can be used for three hours a day for a year. A loud-speaker can also be used for a crowd. These amazing "little boxes" as the people call them, can tell the gospel story in the jungles where missionaries have never been, to people who have not even a written language, who never heard of the world's Saviour.

Some of these 22 stations broadcast Christian messages in Russian to regions beyond the iron curtain. The Communists, considering them superstitious religion, do not interfere; and encouraging results have been noted.

While we use certain hours on some commercial broadcasting stations, we could have a full-time radio station of our own in Rhodesia, where for the present at least, there is no other mission broadcasting station within a radius of 1,000 miles. Such a station would reach more people than in Great Britain, Ireland and Canada together.

Method Must Change

There are 2,000 young men and women from foreign lands preparing to return and provide technical instruction for the undeveloped countries of the world. The new readers of the world have been estimated at 1,000,000 per week. Our message must never change; but *our method* of spreading this message *must change.* World population may be increasing from 30,000,000 to 40,000,000 per year and we have not been meeting this challenge like the Communists and others.

The world will not wait for The United Church of Canada! ●

**The Rev. A. C. Pound is minister of St. Matthew's United Church, West Vancouver.*

For the Record

Missionaries on active service (including wives):

1939	252
1955	150
1959	133

The decline in the number of missionaries from 1939 is due largely to the closing of the China mission field. The drop from 150 in 1955 to 133 in 1959 is due to death and retirement, poor health or maladjustment, the Board of Overseas Missions says.

The Window

by Laura K. Briley*

Illustrations: the stained glass windows in the chapel of United Church House, Toronto

The Message of the Church

The Teaching Mission of the Church

The Mission of the Evangel—Baptism

MOM! What's a stained glass window?", a seven-year-old voice piped into my ear as I was rushing lunch.

"Oh, don't be silly, Donnie, you know as well as I do, d I'm busy," I answered.

"Huh?"

I turned and looked down at two puzzled eyes surrounded by ckles and topped by bright red curls. Don had just come from mmer Bible School session and in his right—clean hand for ce—was a paper on which I could discern a scarecrow-like ure in a nightgown with one bony hand clutching a stick curved the top. Of course! The class had drawn Jesus the Shepherd. e paper was odd looking—slippery and rather transparent.

"Why would you, the son of the chairman of the church ewards and an attender of Sunday School since you were five, ve to ask me what a stained glass window is. Why! you've en—Uh! Goodness me, where have you seen a stained glass ndow, anyway?" I puzzled.

"We have been building this church since you were two and has only the Christian Education Center—a big gymnasium d kitchens—as yet. Why, Honey, have you ever been in a al church?"

"Sure, Grandma Burstow's and Grandma Riley's churches," replied. "They have coloured glass in windows, but no ctures. Our teacher had us draw a picture of Jesus and told us out big church windows where the sun shone through these ctures and everyone could see. She painted our pictures with —like your salad oil—and when we hold them up the light mes through. Come here and see. No! hold it up between you d the window. Yeah, like that. Is that what a real stained ass window is. Are they pretty?"

Are they pretty? That our child, a church child, should have to ask! How many thousands of children of church families haven't seen the beauty of sun streaming through a biblical picture window—seen the colours softening the features of the hard-faced businessman—the tired mother—the lonely old woman —the ambitious matron—seen the light glow on blond curls of a child until it almost seemed to make a halo.

How many times have I sat in a church and had the sermon go in one ear and out the other—had the music, unfamiliar or oldly familiar flow over but not touch me, only to find peace and inspiration in the beauty of a window showing Jesus praying in the Garden, the sun lighting his face and sharpening the beautiful colour of the gown and the flowers round about.

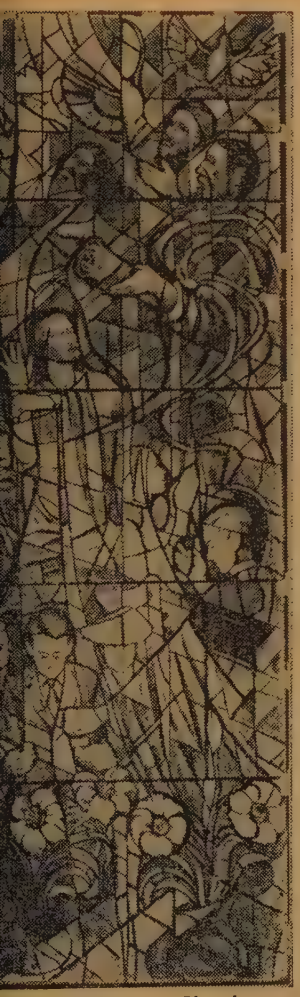
Religion comes to man in many guises—different each time —to meet his need. To say one only gets God's help from the Bible is to say God does not speak through nature and beauty as well. Music has its place, architecture and the Arts all enter in.

There are many congregations of every faith planning new church edifices. The question before them all is modern or gothic — how modern; how gothic. The one side says, quite rightly, the church will last through many tomorrows and must be modern so it will not look out of place in twenty years. The other side points to the great cathedrals with their gothic spires and carvings and stained glass windows and reminds us that they have held our love through centuries. When one thinks of a church one's mind reviews these buildings—not chicken-coops or buildings full of angles and textures alone.

Each congregation must solve its own problem but I am pointing out the often forgotten fact that religion is found in beauty. We must give our children beauty as well as quality. A child taken to church senses in the atmosphere and the organ and choral music that he is in a Holy Place. He cannot follow

(*Continued on page* 24)

**The maiden name of Mrs. R. E. Moffat, a Winnipeg housewife.*



The Worshipping Church—Holy Communion

The Ministry of healing and redemption

The World-wide Mission

The Christian Mission in daily work

• Ecclesiastical Massage • We Owe Much

Ad Lib

By J. A. DAVIDSON

MY Irritable Friend recently wrote me a letter which has given me what perhaps can be called an ecclesiastical massage. Despite my isolation up here on the sub-Arctic barrens I now have that cosy old togetherness feeling which presbytery meetings usually engender in me. The letter was written one evening after M.I.F. had spent the day in solemn presbyterial deliberation. The following extracts from it demonstrate his deep sensitivity to the mind and spirit of our church:

"The high point of the afternoon session was the report of the committee on Evangelism and Social Service. Bleeter presented the report in a voice heavy with forebodingness. After saying that, on the whole, we thought evangelism a good thing and that we should do more about it, we condemned, in terms as vigorous as they were vague, salacious literature, Sabbath desecration, cocktail lounges, intolerance, juvenile delinquency, and 'the conformist pressures of the world.' After suitable expressions of moral indignation from the brethren, an omnibus resolution was unanimously carried. What we'll do with it I do not know.

"Then came a fine-sounding but almost meaningless resolution on international affairs. Discussion became a shambles: presbytery was like an old-fashioned Balkan parliament. I succumbed to an urge to get in on the deep-thinking and stood up to interject a succinct comment on Iraq. Bleeter jabbed a long finger in my direction and shouted that I was out-of-order. The chairman banged his gavel with some violence and then pointed it at me and shouted that I was out-of-order. The Old Fixer gave me a very dirty look. I then shouted that there didn't seem to be any order for me to be out of. The chairman shouted again. I sat down. I feel bad that presbytery was not able to have the benefit of my insights on the Iraqian situation.

"During lunch Grimshaw, after criticizing with considerable asperity the way in which Jumbo Binks had conducted the opening worship period, sounded off on the proper shape for preacher's bands or tabs: he suspected that he was the only minister in the presbytery who wore properly-shaped ones. Calling him 'Brother Grimshaw,' I suggested softly that he bring in a resolution on that. He retorted that he just might do that. After all, there are proper ways of doing things; and after all, if we aren't faithful to our traditions, how can we discuss anything with people from other traditions who, after all, seem more faithful to their traditions than we are to ours, after all. I then suggested that he add to his resolution something about the proper amount of beeswax in candles used liturgically, which I felt was also quite important. He gave me what he intended to be, I think, a withering look.

"As I was driving home after the meeting I formulated a few general principles with respect to the functioning of presbytery. I send them to you in the hope that you will meditate on them that you may be better equipped to take your place in the on-going life of the church when you return from your frigid exile. Tootle these on your hautboy, old chap.

(a) Always adopt a high moral tone, negatively, when you seek the defeat of a resolution or motion that is downright silly.

(b) Statistics, used in sufficient quantity and with sufficient speed and audacity, will always bamboozle the brethren into supporting a motion.

(c) Table a motion at two successive meetings of presbytery and you kill it."

After all that, I can hardly wait to get back into the presbyterial swim. Oh, frabjous day!

Editor's Note: Mr. Davidson is Protestant Chaplain at Fort Churchill, Man.

We Owe Them Much

By E. GILMOUR SMITH

WE are all grateful for the inner circle in our churches. They are the dependable folk who carry the load of responsibility, and who man the executive positions of the congregation and its organizations. Normally they contribute the bulk of the finances which maintain the local work, and make possible the outreach of the church in missionary enterprises an social and educational institutions. In eve appeal for workers and money they a the group to whom we look.

Spiritually, too, the inner circle maii tains a sincere and consistent devotion life, supporting the minister by prayer an intercession. For them, Christian discipli ship is very real. Their faith and the church mean a great deal to them. N matter how hot or cold the day, how heav the rain or deep the snow, they will mak their way to the house of God for th service of public worship. Their loyalty no passing enthusiasm which ebbs and flow but through the years the church can cou on them. Among their number are saint souls who have had a deep and abidin experience of Christ, the living Saviour an beloved Lord. Before them the ministe bows, humbly acknowledging that even he may teach them in sermons, they ca instruct him from the depths of spiritu resources.

In this day of changing and oftentim shaky moral standards, it is good that the is a group of people not swept away by th pressure of worldly opinions and attitude Unshaken as a rock they stand amid th swirling currents of contemporary fluctu ations. When the line of battle is joine against some social evil grown strong an arrogant, they are the ones who rally t the conflict.

But the existence of the inner circle als presents problems. It is so easy to lac concern for those who are only within th outer circle of the church's life. The min ister may slant his sermons far too muc for those who are already close in, rathe than for the church people whose religiou life and interest are more marginal.

The ideal is that all our people should b within the inner circle, that their disciple ship of Christ may be the dominant interes and controlling influence of their lives. I lieu of this ideal it is a second-best tha we should have but a nucleus who pra fervently, give generously and serv devotedly. The church owes much to th inner circle which is faithful to a hig standard of discipleship, and stands as a example and a challenge to those who hav crossed the threshold into the Christian life but have held back from full commitment

Rev. J. A. Davidson

Rev. E. G. Smith

Rev. H. G. Forster

Mrs. D. Vipond

• Observe Epiphany

Baptism of Jesus

By HARVEY G. FORSTER

EPIPHANY, January 6: The baptism of Jesus was more than a young man dedicating himself to God and receiving assurance of acceptance. It was an Epiphany, a manifestation, an appearance. The divine life which was to proceed from Christ, began to reveal itself in a visible way. The Spirit descended as a dove; the Father said, "This is my beloved son in whom I am well pleased."

The early Christians were concerned with the death, resurrection and ascension of Jesus; also his imminent return. These mighty acts of God made possible the new life into which they had entered. But faith in a crucified, exalted Lord raised the question of the mystery of God's entry into the world in human form. Though the Council of Nicaea in 325 declared it a heresy, many saw in the baptism a new manifestation of that divine life. The baptism was regarded as a new birth as distinct from the *natalis in carne,* the birth in the flesh.

Epiphany was, next to Easter and Pentecost, the oldest Christian festival. Later the visit of the Magi (the manifestation of Jesus to the heathen world), and still later the birth of Jesus, were added. But this created difficulties. An early writer states: "The faithful met before dawn to celebrate his birth in a cave, and then hurried to the Jordan, 13 miles away, to celebrate his baptism, so neither was fully kept."

So the Church gave the birth of Jesus a separate date, December 25, but retained Epiphany on January 6, the west emphasizing the visit of the Magi and the east the baptism.

An early hymn links the three together:

The whole creation proclaims,
The Magi proclaims,
The Star proclaims.
Behold, the king's son is here!
The heavens are opened,
The waters of Jordan sparkle,
The dove appears.
This is my beloved son!

. . . . . .

Epiphany is relevant. Its celebration would retain the interest for another week of the people who go to church at Christmas and Easter. It would help to maintain our apostolic heritage and keep us in fellowship with the Orthodox church. It would make our people aware of the vital importance of water for millions of people in the world.

Fundamentally, however, Epiphany asserts the Sonship of Jesus, the beloved Son. It is a certificate of status, it gives reality to the Incarnation; it authenticates the resurrection and ascension.

Epiphany reveals a universal Christ. It lays the foundation for missions. The Son of the God of all mankind has a concern for all people. His apppearance is for all men.

In the eastern church, the congregation assembles at a stream for the Epiphany service. There is much singing; there are prayers and thanksgiving. In areas where there are no streams, the priest goes to the homes of the people and sprinkles the interior of the house, asking for God's manifestation to and blessing of that home. Certainly it makes religion relevant to home life!

A United Church has a responsibility to enrich its life through the practices and ritual forms of other traditions, so long as they do not conflict with the evangelical faith. We ought to observe Epiphany!

• Pass the Turkey

"Poultry Dinners"-that is...

By DOROTHY VIPOND

THERE'S no occasion quite like it. At the church fowl supper diets are left far behind, caution is thrown to the winds and everybody quite unabashedly eats as much as possible. Anniversary suppers, pot-luck suppers or the new smorgaasbörds —none comes up to the real old-fashioned fowl supper.

The true western fowl supper served a three-fold purpose. It was a meal such as cynics might describe as silo-filling; a social occasion which ranked in a rural community along with a presentation dance; and it was the means by which the minister's salary was raised. What more could one event accomplish! Whether the minister was happy to be dependent for his stipend on people's appetites, the condition of the roads, the weather forecast and the productivity of the farmer's barnyard, is a moot point. All I know is that sometimes if any or all of the above conditions were unfavourable, he and his family might face a slim year. This was before "Sector."

Each community has its own fowl supper tradition. While the ladies work miracles with turnip, gravy and home-made pumpkin pie, the men often undertake to entertain the hungry guests. They may import a troupe of professional entertainers, but more than likely the programme will consist of local talent, with the minister as master of ceremonies. A typical robust humour characterizes these occasions, and all the old joke-book favourites, whether parlour stories or not, are retold to much mutual satisfaction. But really the entertainment's a lost cause, for that mouth-watering aroma of mingled sage and savory, turnip and turkey pervades the whole place. Everyone's eyes are turned to the announcer who ascends from the delectable regions below to announce in a sibilant whisper, "Those holding tickets No. 79 to 135 will please go to the basement for their meal." The tickets don't involve a lottery, I hasten to add, merely a seating system!

Everybody in the community helps. At Drake, a little Saskatchewan community which had about 12 United Church families, I well recall the fowl suppers for 300 people. Everyone in the community, whether Mennonite, Nazarene or Lutheran, pitched in. These were truly United Appeals that went over the top! Then when the Lutherans or Nazarenes had their supper, the U.C. ladies were into cold slaw up to the elbows or busy helping stuff turkeys.

My first experience with a real western fowl supper was about 20 years ago. The ladies of the WA agreed to meet at the church on a certain morning to clean the fowl for supper. I was green, but I soon was greener, for I offered to help clean. Though I had cleaned fowl before (it used to be fun to see it done at home) never had I done it on this mass production basis, and never with such experts at my elbow. While I timidly cut a bird open my neighbour had slashed and pulled and the whole job was done. The word "drawn" is very appropriate, I realized. City-bred or not,

(*Continued on page* 30)

Residential School for Girls

ALMA COLLEGE

Founded 1876, High School including Grade XIII. Fine Art, Secretarial, Home Economics, Music.

Write for prospectus.

Mrs. Steele Sifton, B.A. B.Ed.
Principal

Opens — Sept. 8th, 1960

ST. THOMAS, ONTARIO, CANADA

The Church and Old People

(*Continued from page* 10)

of several churches planned an interfaith church visitors conference. Volunteer visitors took a one-day training course on friendly visiting provided by the Red Cross. A continuing committee was named to co-ordinate visiting plans, and to arrange special events for the shut-ins of the town.

Arrangements have been made to have neighbours pick up elderly people and take them to their own church each Sunday morning. A share of every church supper is delivered to shut-in members by a "meals on wheels" service conducted by Couples Clubs.

This sort of planning together has resulted in a clearer picture of the total needs of the elderly people of Midland, as well as a better understanding of the techniques of good visiting.

In Neepawa, Man., the women of different churches formed an auxiliary to their Senior Citizens Home. This auxiliary provides regular entertainment within the home, arranges transportation for those who wish to attend church, and plans regular visiting of the members of the Home.

In Montreal a co-operating committee is making an effort to keep a record of the patients in as many of the city's nursing homes as possible. Each home is entered on a map and assigned to the nearest congregation for regular visiting. The church visitors take reading and devotional material, run errands for their elderly friends, and provide occasional treats for them after consultation with the nurse in charge.

Mrs. Ives of Bowmanville speaks for many who are giving their time to this ministry of visiting shut-ins when she says that she receives from those whom she visits much more than she is able to give to them. Their warm affection, their concern for one another, their sheer pluck, she has found to be continual sources of inspiration. Their love of fun and gaiety has stimulated her. Their well-worn Bibles and well-tried faith have strengthened her.

Those senior adults who must spend their sunset years as shut-ins have much to contribute still to the life of the church. As associate members of church organizations they contribute the work of their hands to fairs and bazaars, and the warmth of their hearts to those in need of a telephone call or a word of encouragement. Hundreds of them are daily upholding in prayer the work of their church, their minister, and their fellow members.

One frail little woman, who kneels by a rocking chair in her kitchen at an appointed hour to join in prayer with other members of a senior club, says "This time of prayer reminds me that I am still part of the church fellowship, and that my church has need of me." ●

ONTARIO LADIES' COLLEGE

WHITBY ONTARIO

A School of distinction for girls of good ability. Quiet suburban environment. All teaching set within the framework of Christian truth.

Our students passed 92% of all papers written in Senior Matriculation in 1958; in 1959 our record was 94%. In the same periods two students won four University scholarships yielding approximately $4,700.

Maximum resident enrolment—130.

Applications for 1960 now being received.

Classes range from Grade VII to XIII. Special courses in Music. Valuable Scholarships. For full information write

The REV. S. L. OSBORNE, B.A., B.D., Mus.D., Th.D., *Principal*

Second Semester opens January 26th, 1960

Brief FACTS

concerning

THE ANNUITY PLAN

of

The United Church of Canada

1. Your capital, or savings are devoted to the work of The United Church of Canada.

2. From this investment you receive—during your lifetime—a Guaranteed Income, at rates from 4.3% to 8%, according to your present age.

3. Your gift helps to further the ministries of the Church as a whole or any authorized work or project you specify.

4. This simple, practical plan banishes personal investment worries and yields a two-fold dividend: the joy of having your dollars work for Christ, and the assurance of a Guaranteed Income for life.

G

OFFICE OF THE TREASURER,
THE UNITED CHURCH OF CANADA,
85 St. Clair Ave. East, Toronto 7

Dear Sir—Please send me information about the Annuity Plan of the Church.

Name .....

Street Address .....City.....

THIS COUPON WILL BRING YOU FURTHER INFORMATION

BIRMINGHAM

(*Continued from page* 12)

denominational United Church Women have worked harder than most for amity between the races. But in Alabama, even for women, harassment and intimidation from the community are great.

Mrs. M. E. Tilly of Atlanta, the Southern Regional Council's representative in the United Church Women, told of one meeting she attended in Montgomery that had a bitter aftermath:

One hundred churchwomen in the city held an interracial prayer meeting in St. Jude's Roman Catholic Hospital last September, at which box lunches were eaten. A woman sitting next to Mrs. Tilly took notes on who was there and what was said.

When the group left the meeting flash

(*Continued on page* 20)

Repentance and Salvation After Death?

It is in harmony with basic Christian principles to believe that there is opportunity for those who have died, or will die, without having heard the gospel to receive salvation through Christ. In the case of those who, having heard the gospel, have rejected or been indifferent to Christ, we do not certainly know whether there is opportunity after death to repent and be saved. But there is more than a trace in the New Testament of the hope that ultimately all will be saved, that God, for His own glory, will at the last conquer all evil and win all men into communion with Himself.

WE have already suggested that life immediately after death and before the Consummation may be one of growth and progress. If so, we can scarcely help wondering whether we should picture life after death, not as divided into two vastly different and wholly separated conditions or places called Heaven and Hell, but as one world which is Heaven or Hell according to the soul's level of spiritual growth.

If some one refers to Jesus' story of the rich man and Lazarus, after death, "there is a great gulf fixed" (AV), it may be answered that this separation need not involve the idea of two distinct worlds at all. In the revised standard version verse 23 reads: "In Hades, being in torment, he (the rich man) lifted up his eyes, and saw Abraham far off and Lazarus in his bosom." They are in the same "world." "Hades," the very word used in the original, here means "the abode of the dead," and the idea of separation in space suggested by the words "far off" merely symbolizes the vast qualitative difference in the experience of the two men and the drastic reversal of their conditions as a consequence of judgment.

There is nothing in the story, however, to show that Jesus regarded this difference of condition either as permanent or as one of mere recompense, of good rewarded and evil punished. Judgment is revelation. It is disclosure, both to oneself and to others, of what a man really is. Verses 26-31 should not be interpreted as meaning that the rich man's case is hopeless, that he is destined to everlasting torment.

"Conversion on Other Side?"

It is quite wrong to explain away the strong language of the New Testament where it speaks of "unquenchable fire," "eternal fire," "outer darkness," and "eternal destruction," but it is equally wrong to interpret such phrases literally. They are symbols and are intended not so much to describe realities as to suggest them. They are not intended to convey a detailed understanding of reality but rather to create a certain attitude of mind and act of the will, and to incite to action. They have a practical rather than an intellectual purpose. The phrases we have quoted set forth in a striking manner the gravity of sin and the necessity of repentance for salvation. We must not look for answers among picturesque phrases and isolated texts of scripture, but in the total revelation of God and His eternal purpose seen in the Christ who suffered, died and rose again for us. In the light of "the kindness and the severity of God," in the light of the tender and yet stern ministry of Jesus, may we dare to hope that beyond death there is opportunity for repentance leading to salvation? Are there as Forsyth has said, "more conversions on the other side than on this"? And what is the destiny of those who lived before Jesus came and of those who have not had, or do not now have, the privilege of hearing the Gospel?

What About "Heathen"?

Surely it is preposterous to believe that those who lived before Jesus' ministry or those who die without an opportunity to hear the Gospel, are condemned. We read that Jesus, "being put to death in the flesh but made alive in the spirit . . . went and preached to the spirits in prison, (that is, in the abode of the dead, Hades), who formerly did not obey."

The reference here is clearly to the interval between Jesus' death and resurrection, which Peter regarded as used by Jesus to preach the gospel to those who had died in ancient times. In keeping with this view of Peter, there was the practice in the early Church of baptism on behalf of the dead, which presupposes the possibility of salvation for those who died without Christ.

It would be a mistake to build very much on these passages, but they do constitute unmistakable evidence of a belief in the early Church that those who had lived before Jesus had an opportunity of repentance and salvation through Christ. This thought no doubt lies behind the statement of the Apostles' Creed that Jesus "descended into Hell," but "Hell" here does not mean Hell as a place of punishment, but "Hades," the abode of the dead.

However we think of the manner in which those who died before Christ are given the opportunity to lay hold on eternal life, we must admit the possibility of it if we are to be faithful to the revelation of the infinite mercy and love of God. And this applies also, surely, to the multitudes of those who, since the gospel has been preached on earth, have had no opportunity to hear it. Is it not in harmony with the revelation of God in Christ to believe that the so-called heathen who live by the little light they have, somehow have an opportunity to behold the Light of the world and find eternal life? Is any other view really consistent with the revelation of God's infinite mercy in Christ?

The Abnormal?

And what about those who have been from birth victims of deep-seated abnormalities, incapable of intelligent choice or action? Will they be thrust into the "outer darkness" or extinguished like smoky candles? It is not only our knowledge of the love of God that makes us shout, No!, but also a corollary of this central and all-important Christian teaching, which says that every soul is of infinite worth in the sight of God.

If God's ways with man are just, then surely no one will be "cast as rubbish to the void" without the opportunity of salvation. "Christ died for the ungodly."

But will those who die apparently unrepentant after hearing the gospel have an opportunity to repent and be saved after death? If we say, No, to what extent is this answer dictated by a deep-seated attitude in ourselves of vindictiveness and revenge to which we give the name of "justice"?

Perhaps the lowest ebb of Christian feeling has been expressed on this very subject in the words of Jonathan Edwards: "The sight of Hell's torments will exalt the happiness of the Saints forever; it will give them a more lively relish."

Judge Not!

Do we not find ourselves thinking, if not saying aloud, that this or that person will have a lot to answer for in the next world; that he will get there what he didn't get here; that the tables will be turned in the great assize?

"Judge not," said Jesus, and he said it because we are such prejudiced judges. Let us make sure that our desire to keep Hell prominent in the geography of reality is not born of our own sin.

The real argument against the possibility of repentance after death for those who have heard the gospel, is that unrepentance in this life seems to make light of the moral and spiritual obligations and values in the midst of which our lives are set here and now. It seems to mock the laws of God,

(*Continued over*)

from the new book, "Life and Death," produced by the United Church's Committee on the Christian Faith and edited by Arthur G. Reynolds.

THE BOYS' BRIGADE

This agency, for reaching and holding boys up to the age of 17, with a close relationship between Company and Church, is rapidly expanding throughout Canada.

For the younger boys (9 - 12 years) The Life Boys, forms an admirable link with the Sunday School.

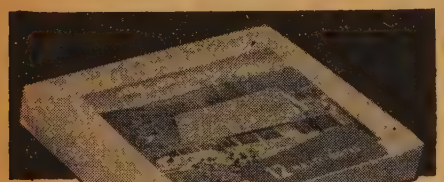
Boys will realize the interest their Church takes in them and as a natural development become Church members.

We invite all former Officers, Leaders and Old Boys to contact us. Full particulars "on starting a Company" or further information may be had from

J. H. McIVOR,
Highland Creek P.O., Ont.

Write

LePAGE INDIVIDUAL COMMUNION CUP CO.
84 Hallam Street • • TORONTO



A Proven Money-Maker

NATURAL COLOR

HASTI-NOTES

Of Your Own Scene

Delightful little notes with a Spectrome color reproduction of your own scene on the front page. Neatly boxed for resale. Many organizations have added substantially to their funds this way. Attractive, unusual and popular, and saleable at any time of the year. You may order as few as 100 boxes of your own scene in color. We also manufacture similar cards in black and white if desired.

Natural-Color Christmas Cards

Christmas cards of your own view are also money makers and can be combined with your hasti-note order to earn quantity prices.

Write for folder with full information and prices.

ALEX WILSON PUBLICATIONS LIMITED
DRYDEN — ONTARIO
A Canadian product from start to finish.

and to mock God's laws is to mock God! The very meaning of life and death depends on our acknowledgment of the supreme importance of these obligations and values in this life as the will of God for us. And if we do not acknowledge them as imperative and urgent now is there any likelihood that we will do so hereafter?

Is there really any comfort in the hope of another opportunity to receive the salvation of God after death? Are we not likely to be just as stubborn or foolish then as now? Character hardens, and rejection of Christ or indifference to him in this life may well mean that in the life to come we shall be incapable of accepting the grace of God even if it is held out to us.

It is possible that we must simply affirm the infinite, yearning love of God for us side by side with man's God-given freedom to respond to it with an answering love or spurn it and forfeit communion with Him forever.

But when all this is said, we must acknowledge the strain of universalism in the New Testament—the note of hope that at the last all shall be saved. Salvation, says Paul, shall at the last be as universal as sin is now.

Paul speaks of "the end," the final goal of history, when Christ "delivers the kingdom to God the Father after destroying every rule and every authority and power. For he must reign until he has put all his enemies under his feet. . . When all things are subjected to Him, then the Son himself will also be subjected to him who put all things under him, that God may be everything to every one."

Here is the point of Paul's universalism: How can God's glory be disclosed in the consummation of the world if man's sin ultimately proves stronger than His love? Is God truly sovereign if any evil remains undefeated? How can God be God if even one soul is lost?

Paul is sure that there is nothing that can finally hold out against the mighty love of God—"neither death, nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation." None of these powers is "able to separate us from the love of God in Christ Jesus our Lord."

Seek to Reconcile

Some one is going to say that this takes the moral urgency out of living, that it melts the iron in man's will to serve God now, not tomorrow or next year or in eternity, that it encourages the view that everybody is going to Heaven willy-nilly, and that therefore it doesn't matter how we live now. But surely this is not the case. Can anything really inspire men to live to the glory of God except the thought of a God whose final glory will be to subdue all things unto Himself? What inspiration can we get from the worship of a lesser God? Can we even worship a God whose world has gotten away from Him irretrievably?

Will one soul be missing at the End? "In that day," says Ethelbert Stauffer, "unbelief will be put to shame. Then the self-will of those hardened hearts, that no warning or threatening could move, will melt like ice in the sun. Then the progressive unveiling of the divine glory will constantly inspire new believers, and every new step of the final revelation will release a new confession. We can imagine how the universal homecoming will be accomplished! As the last veil falls, then the last creature bends the knee before the revealed glory of God . . . God coerces no one, and yet surrenders no one, but wins them all. No one will be forced; yet even the most stubborn heart will at length be overcome by the supreme revelation of the glory of God. Whether or not this is a true picture of what is to be, we cannot be certain, but some of us hold this hope because we believe in this kind of God. . .

Is it possible that some people are beyond redemption—beyond repentance? That is a speculative question which we do not need to ask and do not need to have answered. It is God's business, not ours. Our business is to repent of our sins and commit ourselves to God. And our duty to others is not to decide their eternal destiny, but to seek to reconcile them to God. ●

BIRMINGHAM

(*Continued from page* 18)

bulbs popped in their faces and two men were seen taking down license numbers of the women's cars.

Shortly afterward, a small Montgomery weekly paper published their names and addresses and the business connections of their husbands. For several days the white women were barraged with anonymous 'phone calls, in which they were threatened and insulted.

A number of the husbands, fearful of economic reprisal, publicly dissociated themselves from their wives' action. Other prominent business men advertised in the daily paper to say that they and their wives had nothing to do with the prayer meeting.

Mrs. Tilly, who was a member of President Truman's Civil Rights Commission, has worked for integration nationally and locally.

"Women have much more opportunity to study the race situation than do businessmen," she said. "Women feel segregation is morally wrong and that it harms their missionary work all around the world."

Because Mrs. Tilly has not been reticent about her views, she has received threatening letters and 'phone calls for years and years.

"If they give me their names, I will talk to them," she said. "But some of them are just vile."

For hate-bearers who call late at night, she has attached a record to her telephone that recites the Lord's Prayer. ●

By EDWARD CRAGG

The Ministry of Change

NE of the greatest passages in all literature, the 40th chapter of Isaiah, sets before us the changing and the ngeless, the transient and the eternal.

'All flesh is grass, and all its beauty is like the flower of the field.

The grass withers, the flower fades; but the word of our God will stand for ever."

On every hand there is change! In the tennial issue of *Harper's Magazine* rnard de Voto wrote, "The United States disc spinning so fast that we can barely g to it or stay on our feet." Say rather t our whole world is a disc spinning so t that we can barely stay on our feet; l the pace grows faster.

Since all this change is taking place in a rld made by God, we conclude that the nistry of change must be part of the vast icational programme by which he seeks bring many sons to glory.

What are the results of this ministry of nge?

First, the very helpful discovery that re are many things in life that we can without. Emerson made the right answer a distraught lady who clutched his arm the day when the skies over New gland became almost as dark as night. e cried, "Oh, Mr. Emerson, the world is ning to an end." He replied, "Never nd, my dear, we can get along without

Many people have learned that we can along without the material resources e thought essential, without the health t once seemed the greatest of blessings, hout the social or business prominence ich once appeared so desirable. They ve been schooled to say, with the great Apostle, "I have learned, in whatsoever state I am, therewith to be content."

Many also have made the further and more important discovery that some things endure even in the midst of catastrophic change. After Coventry's terrible raid a man who had lived in that city many years wrote a friend in London. He said, "I have found quietness and serenity of mind in the remembrance of things bombs cannot destroy. Friendship, the magic of books and poems, the gracious personalities of men and women who, like ships that pass in the night, have signalled a message to me and passed on—these things endure, the same yesterday, today and forever."

Thus, as the writer of the *Epistle to the Hebrews* observed, God is always shaking "the things that are made," in order "that the things which cannot be shaken may remain," and in order that we may learn what these are.

Does not this suggest one important ministry of the Church in an age of change? Dr. Harry Emerson Fosdick has said, "To find the permanent amid the impermanent, the durable amid the fugitive, is now a matter of life and death." Let these words define the great opportunity which a world like ours sets before the Church: to help people "to find the permanent amid the impermanent, the durable amid the fugitive."

Above all the Church, like the prophet of old, must lift before men the unchanging reality of God, whose mercies endure from everlasting to everlasting. Those who trust in their own strength — even the youths, even the strong — shall utterly fall; but they who wait for the Lord shall renew their strength. In the midst of change, they know that the word of our God will stand for ever.

THE MUSIC MAKERS' CORNER

UR Music Makers' Circle will be 10 years old next month. There are over of us who try to combine our musical ents with good living, by following six es which are hard to keep but not ossible. They are found on the walls bedrooms and studies, and pinned to endars in humble homes of Africa and rmosa. They demand the best we can e to life. If you are under 18 how would like to join our Circle?

The Music Makers' Pledge

I will be loyal to God, to my parents, my teachers and my friends.

I will learn to play or sing only good music.

3. I will learn to do something new and useful every week.
4. I will do something to help someone else every day.
5. I may sometimes become very busy but I will not complain about being tired.
6. I will not use bad language, nor form any other habits which prevent me from living a wholesome life.

If you wish to become a Music Maker, write me a letter telling me your name and address, your age and your birthday, and anything interesting about yourself. I should like to have a snapshot of yourself if you have one. You will receive a certificate with our pledge on it. Address your letters to Dr. F. J. Horwood, The United Church Observer, 85 St. Clair Ave. E., Toronto 7, Canada.

Fred. J. Horwood

New — for 1960

THE UPPER ROOM COMPANION

A new venture in devotional literature

Designed for ministers, chaplains, theological students, and church workers, this book is a challenge to deeper daily devotions. Churchmen of various denominations develop devotional themes for each week. Same weekly themes as The Upper Room. Price, $1.00 per copy, postpaid. Order from

The Upper Room

The world's most widely used devotional guide

1908 Grand Avenue Nashville, Tenn.

ADVERTISERS

will appreciate your mention of

THE UNITED CHURCH OBSERVER

WHEN YOU WRITE TO THEM

FLY TCA

across all Canada

serving over 40 communities, coast to coast.

to the United States

New York, Boston, Chicago, Detroit/Windsor, Cleveland and Seattle.

to Britain and Europe

London, Glasgow, Shannon, Paris, Brussels, Dusseldorf, Zurich and Vienna.

to the South

Florida, Bermuda, Nassau, Jamaica, Antigua, Barbados and Trinidad.

SEE YOUR TRAVEL AGENT OR TCA OFFICE

TCA

Book Reviews

Conducted by M. MACDONALD

The Chatterbox

HAVE you ever looked at a book, then picked it up with a feeling of hushed expectancy? That's what happened with *Anerca* (J. M. Dent, $2.75 hard cover; $2.00 paper back edition). It contains translations of Eskimo poems—some in prose form—songs of the Arctic people, some age-old, some improvisations expressing many emotions; sad, gay — all exquisite. The drawings are by Enooesweetok of the Sikosilingmiut, Fox Land, Baffin Island, collected by the great Robert Flaherty at Amadjuak Bay, 1913-4. "This book has no purpose other than delight in making and reading it," says the foreword. This explains the care of Editor Edmund Carpenter and all who shared in its making. It explains the unusual format; the type against the blue-grey pages reflecting the colour of shadows on snow; the placing of the poems in perfect balance with the drawings. What does the title mean? Listen! "In Eskimo the word to make poetry is the word to breathe; both are derivations of *anerca,* the soul, that which is eternal; the breath of life. A poem is words infused with breath or spirit: 'Let me breathe of it,' says the poet-maker and then begins: 'I have put my poem in order on the threshold of my tongue'." Canadians may well be proud of this new contribution to the growing literature of the Arctic. . . The popularity of Charles Dickens in Russia is intriguing. Let's hope they don't think the social conditions described are in existence today. They are demanding more of this author and are to get the film, "Great Expectations". . . Two of the books recommended by the Librarians just now, are Lin Yutang's *From Pagan to Christian,* a Chinese writer's search for religious truth, and James Pope-Hennessy's *Queen Mary, 1867-1953.*

The Epistle to the Philippians

A new translation and commentary by F. W. Beare (Black's New Testament Commentaries). (Macmillan of Canada, $3.25.)

Reviewed by George Johnston.

Philippians is the letter of joy and hope, in which Paul tells us much about himself and his spiritual struggle toward the goal for the prize of the high vocation to which God has called him. It is also the letter that contains the remarkable poem on the Humiliation and Exaltation of the Christ. The commentator who would do justice to this noble document must have scholarship and devotion to a high degree, as well as genuine sympathy with the apostle. Dr. Beare of Trinity College, Toronto, has these pre-requisites and the result is a useful addition to the series of Black's N.T. Commentaries.

It is suitable for the Greekless and the learned alike; and the new translation is vigorous and helpful. Beare thinks that 3: 2 to 4: 1 is an insertion from another Pauline letter, and that 4: 10-20 was the original note of thanks to Philippi for the gifts Epaphroditus had brought. Moreover he denies that Paul wrote the "hymn" or poem in 2: 5-11: it is rather the composition of a Gentile disciple on the theme of the Descent of a Heavenly Redeemer; Paul liked it and incorporated it into his letter. Scholars will debate these views, of which the strongest is that most of chapter 3 belongs to a different document and reflects the same situation as Galatians. I should have liked to see fuller notes on "bishops and deacons," on communion (**"koinonia"**), on the reason for a threat to Epaphroditus's life, and especially on the underlying theme of the poem in 2: 5-11: the Son of Man is the true Adam who obeyed God, unlike the first Adam in the Garden.

It should be noted that Professor E. R. Fairweather, also of Trinity College, contributes a learned and interesting account of a theory about the Person of our Lord that is based on the poem in 2: 5ff. This is the "kenotic theory," and it involves the thought that the eternal Son laid aside his divine attributes in order to become Man for our salvation. Dr. Fairweather deals quite drastically with this view and rejects it; the ordinary reader who has little or no theological training will find it heavy going, I suspect.

We welcome this commentary, however, and congratulate Dr. Beare.

Jesus and His People

By T. G. Platten. (Clarke, Irwin, $1.10).

Reviewed by Norman A. McNairn.

This is a pupil's book in "The Living Faith" series, designed for use in English secondary schools, well suited for reading by children of junior age. It is an attractive little volume, with plenty of good illustrations, and might well be used for reading in the family.

The story of Jesus, up to the end of his ministry in Galilee, is broken in two places. The first break tells stories Jesus learned, about Abraham, Jacob and Moses. The second, dealing with the kingdom of David and Solomon, is background for the teaching of Jesus about the kingdom of God.

My Heart an Altar

By Margaret Hoyt and Eleanor H Dabney. (Ryerson, $3.50).

Reviewed by Beatrice Wilson.

My Heart an Altar is a collection of worship services built around the theme altars. They are most suitable for use teenage or young people's groups, but so would have universal appeal.

Well planned and varied in form, us good poetry, both well known and r stories, and suggesting hymns, the mate could be used for preparing Christmas, Ea or Thanksgiving or for stewardship, missi or outdoor services. Group leaders women's organizations and youth lead would enjoy owning this book and wo refer to it often.

Saints In Aprons and Overalls

By William P. Barker. (Revel, $2).

This not very large book contains pictures of 13 friends of Paul — those author likes best. To some, it would se they were not very important, but in th daily work in the shop or in the home— overalls or aprons—they made Christian a lovely thing. Priscilla and Aquila, Ly John Mark, Eunice and Timothy—these many more, who have been well remembe all down the years, find a place in this bo

For the Family

The Town That Went South

By Clive King. Illustrated by Maur Bartlett. (Brett-MacMillan, $2.75).

Take a 10-year old with a lively imagi tion and sense of the ridiculous; take adult with an understanding and appreciat of English humo mix, according Clive King's di tions, into **The To that went South,** we'll guarantee co plete satisfaction.

It was Gargo the rectory cat, t discovered the E lish south coast to of Ramsly was afl Not even **HMS credible,** on **Ope tion Noah** was a to do anything ab it. Able Seaman Sippers picking up Gargo announced, "It's all right, Puss. The Nav here," but it wasn't all right, because women and children wouldn't be taken

What adventures the town had! So customs of the lands they touched w quickly adopted. For instance, as soon they left France, Miss Holly of Ye O Oake Beame Café quickly put her tables a chairs outside. The people were shocked first, but they soon got used to the idea a would sit for hours under the awning o their cups of tea.

When they got to Africa — could it

To all Readers of The United Church Observer, we wish

A Happy New Year

We thank you for your patronage during 1959 and look forward to serving you in the future

Watch for our Pre-Inventory Sale in the January 15th issue

THE UNITED CHURCH PUBLISHING HOUSE, Retail Department, 299 Queen Street West, Toronto 2-B

ana?—the Africans persuaded the town ncil officers to help them govern; when y landed at Sunday Island, the Queen—'re sure it was Salote — was in great tress because the British were going to off a "Deuteronium bomb." They didn't, cause the prime minister got a letter from ss Fitzhugh signed, "Aunt Adelaide." ost of the women remained there.

There were other adventures, strange, lightful, wonderful. Where the town ends and how Gargoyle got into international ws—well, that's the climax of the tale. would be a good story to read aloud to family.

he Long Return

By John Craig. (McClelland & Stewart, $3.50).

This is the story of Ojibway-kidnapped ad Cameron and his difficult decision. ould he remain with the tribe as the chief's opted son, or return across the Great kes to his home in the Conestoga frontier tlement?

Thad was 12 when he was captured in 07 and in the two years leading up to the al exciting adventure, John Craig introces much lore of wood and water, canoe-, hunting and fishing. The life of the ibway tribe, its traditions and customs are rned by the reader as they are taught to boy. The reader also learns to like Chief niwa Sipi and his wife, and to have a mpathetic understanding of the Ojibway be.

There is careful research and good writing this book, while the tempo is lively enough capture the attention of a teenage boy or l. There are times, however, when Thad ems much older, but probably boys of that a were more mature than their years.

The black and white illustrations by bert Doremus give visibility to this woods ry.

his Is London

By M. Sasek. (Brett-MacMillan, $3).

Reviewed by Agnes Swinarton.

No one's education is complete until he s seen London. In **This Is London**, Mr. sek, a famous artist, provides a delightful y to introduce it to the younger members the family. In clever drawings and inforative and amusing captions he presents ndon's characters — bobbies, guards, old ldiers, etc.; its parks, streets, historic buildgs and monuments. He begins with London g, but reveals London, a kaleidoscope of lour, interest and history.

Many a Canadian father who spent his ve revelling in London sights and sounds, ll enjoy renewing his acquaintance with ndon and can expand for his children the ptions Mr. Sasek has given his entertaining awings.

n Nicandro

By Elena Cassin. Translated from the French. (Burns & MacEachern, $4.75).

Reviewed by Harvey G. Forster.

This is the interesting story of the consion to Judaism of a Roman Italian nily in San Nicandro on the Adriatic. her families are won and eventually a od number emigrate to the New Zionist te in Palestine. The conversion is brought out by a reading of the Old Testament d through strange interpretation of dreams.

The second part of the book gives a luable analysis of the social and economic nditions of southern Italian peasants dur- this century. The indifference of the man priests and governmental authorities, even Mussolini, drove many into the ranks of the brigands who played to some extent the part of Robin Hood.

Peasant leagues failed for lack of a clear understanding of an aim and purpose. Disunity weakened all efforts for self-betterment. The north had no concern for the south, so the country as a whole was not united in any relief programme.

I know of no book which is so revealing of the dire poverty and hopelessness which exists in great areas in Italy, even today. Such a study is important that Canada with its opportunities, may continue to open its doors to a considerable number of Italians from the south.

Three Books

Reviewed by J. H. Arnup.

Lament for Victory: The Story of King David

By Charles Davey. (Ryerson, $3.00).

At the Sign of the Scarlet Thread

By R. G. Martin. (Independent, $2.50).

The Purple and the Scarlet

By Guy Schofield. (Clarke, Irwin, $2.25).

The Bible continues to be the greatest source book for all sorts of secondary literature. This short biography is on King David, probably the greatest of Old Testament heroes. The material is all taken from the narratives of First and Second Samuel and the early chapters of the First Book of Kings. Considerable scholarship is involved in selecting authentic history from the rather mingled accounts in these chapters. So far as an amateur may judge, the author (who writes under the name of Abiathar, the high priest) has done a first rate job. A map of Canaan in the time of David adds to the value of the book.

Considered only as literature, the Bible is supreme, indeed unique. All other values aside, where else can be found such a collection; tales of adventure, exploits, stories of achievement, love stories, tales of devotion and of friendships, false or true.

At the Sign of the Scarlet Thread picks out twenty of these tales and re-tells them for the benefit of teenagers and adults having to do with the leadership of the young. They are drawn in equal numbers from the Old Testament and the New. One misses the exploits of Gideon and of Deborah, the devotion of David and Jonathan, the love story of Ruth, and many others. It is, however, a useful collection for young readers and older story-tellers.

The Purple and the Scarlet is best described by the sub-title: "The Historical Sequel to the New Testament." It depicts the characters and activities of early Christian leaders, from Peter and Paul to Polycarp. In parallel are placed the Roman emperors, from Caligula to Hadrian and Antoninus Pius. That sounds rather formidable, but as a matter of fact, the story is most readable. That may be partly due to the fact that the author is a layman! An experienced journalist, he is master of the sprightly style that makes the result of his research read like a novel.

One cannot but be struck with the heroism of those leaders of the young Church. As the writer states: "Being a Christian was something more than taking tea at the vicarage." For most of them martyrdom waited at the end of the road.

Ministers especially, and Bible students in general, should read this book.

FIRST PUBLICATION—of the newly discovered sayings attributed to Jesus

THE GOSPEL ACCORDING TO THOMAS

Comparable in importance to the Dead Sea Scrolls . . . lost for 16 centuries . . . an anthology of 114 "sayings of Jesus" . . . probably the most important source for our knowledge of the beginnings of Christianity in Egypt . . . here is work for the research expert and enjoyment for the average reader.

Available at your booksellers

$2.00

The MUSSON BOOK company limited

In a Strange Church at Evening

By Mary Ellen Varley

AMID the mingling of the autumn leaves
I pause because I am a stranger here:
But O, there is the sound of ringing bells
And the warm light from the windows
And a wanting deep within me.
So, among such friendly folk as these,
My heart responds to the Call to Worship,
And I repeat the Confession of Sin
With contriteness.
The voices of the choir soar heavenward
In the Lord's Prayer,
And my wanting is beyond my understanding.

The settled evening,
Heaves with thunder,
And the wonder
Of the storm
Is the feeling
Of God kneeling
To wrap this church within His arms.

Some far, sweet thought
Comes singing down the moments
Through the verses of a hymn.
"He put a new song in my mouth
Our God to magnify . . . "

O God, dear God
This struggle into being
Is a thing I cannot do alone!
Help me.
"The voice of prayer is never silent
Nor dies the strain of praise away."

* * * * *

"THE PRODIGAL'S PRAYERS" (sermon title)

Father, I have sinned and have known the prodigal's return, and Thy all-enfolding love, and thy forgiveness. I would ask, dear God, for an inheritance too . . . the inheritance of words, not for myself, but that I might serve Thee, and in the thought of the hymn . . .

"Take my life and let it be
Consecrated, Lord, to Thee . . ."

The storm is spent:
The sweet-voiced choir is singing:

"Now the day is over
Night is drawing nigh
Shadows of the evening
Steal across the sky."

This is a holy moment,
When Jesus touches me,
This is the ultimate in beauty,
This is the ultimate in faith,
This mystic vision,
Believed in, and accepted.

And what do I do with the hurting joy?
"Sing unto me a new song."

"Glory to the Father,
Glory to the Son,
And to Thee, blest Spirit,
Whilst all ages run."

THE WINDOW

(*Continued from page* 15)

the minister's sermon until teenage wi
any degree of interest, but the child pondé
his Sunday School stories as he waits t
the minister to stop and let him go hon
for lunch. Give him something of beau
to look upon—let his eyes see the vario
coloured sunbeams sifting down on t
heads of people he has known all his life
changing them into creatures unknown. Il
him try to imagine angels on those su
beams or whatever goes through a seve
year-old's mind. When he is grown the
pictures will return to strengthen him ju
as the minister's words or a favourite hym
will give one the help so often needed
trying times.

What's the end of my story about t
window? My husband and I took the b
and his twin brother and their older sis
to another church one Sunday just to s
the windows. The boys were very go
(always are the first time in a new place
very awed by the magnificent organ a
choral music, only mildly interested in t
minister and greatly impressed with t
foam rubber pew cushions. It was a du
grey morning but the light came throu
the window of Christ in Gethsemane ve
beautifully and the window behind t
pulpit of Jesus the Shepherd—the one th
had drawn—was of great interest to the

About halfway through a long serm
they began to squirm and I brought out n
picture books. I bring them because
maintain a seven-year-old's place in chur
of his elders is to be quiet and let the
hear the Word of God.

"He looks so real"

All of a sudden the sun shone throu
the dull grey sky—lighting the Shepher
picture to true beauty. I heard a ga
beside me—Don—the one who loves beau
was gazing up in rapture. He turned to m
and whispered in a voice you could he
two rows away—"Mom! You can almo
hear Jesus talk — he looks so real. Hi
really here in Church with us, isn't he?"

The other twin was equally excited. "
that what Jesus really looked like?"
whispered. Then his mind went quickly
the practical as it always does. "When t
sun shines, they save lots on electrici
because these colours brighten up the chur
so." But the books were forgotten fro
then until the end of the sermon. Two lit
red heads were at church, seeing Goo
beauty. When they came home they we
quieter and had the air of having been
God's house.

Give our children beauty in church. Ev
the most modern of churches has a pla
for beauty. We provide adequate heatin
comfortable pews, excellent organs a
acoustics, choose the best ministers. Do
forget the use of beauty in religion and
the furthering of God's work. ●

The Question Box

We welcome queries to this box, and we will try to answer questions briefly. But please be brief. We may take the liberty of re-writing questions and combining several similar questions in one.

Q. Why, during children's part of the church service, aren't children's hymns sung?

A. We think they often are.

Q. The other night at the induction of a new minister, a chairman said, "Ours is one of the strategic pulpits in the presbytery." Can you comment on that?

A. If such things are to be said, we think it better for them to be said in private.

Q. When ministers take part in debate in a congregational meeting why do they not leave the chair?

A. They should, but life being what it is, it is not unnatural that their leadership and authority tempts them to preach at the congregational meeting as well as from the pulpit.

Q. Why should the church not pay the cost of a substitute minister for a moderator's congregation?

A. There is provision for this in the *Manual*. If a moderator wishes to take leave of absence from his congregation and devote full time to his moderatorial task, this may be done.

Q. Why do not more United Church Sessions stick to their knitting on the spiritual side of congregational life, and allow the Committee of Stewards and officials to direct the temporal side?

A. The only places we hear of Sessions not doing this is when the Committee of Stewards goes to sleep on the job and someone has to assume responsibility. The *Manual* is clear on who is responsible for what.

Q. Would you consider it right for a church secretary to be constantly smoking at her desk?

A. It's probably not so much "rightness" as propriety. It doesn't seem proper for any secretary to be constantly smoking.

Q. Should any smoking be allowed at meetings in your church parlour, especially when it joins the sanctuary?

A. We repeat, whether or not smoking is permitted in a church building or meeting is the responsibility of your local session.

Q. I understand that a few years ago, the United Church refused a large donation from a brewery. As I am the owner of a small hotel, which has a beer parlour, my question is this: if the General Council would not accept a donation from the brewery, should the church accept donations from me? If not, why?

A. Although the United Church is unalterably opposed to the promotion of sales of alcoholic beverages, and would refuse any contributions from a brewery or distillery, which might profit by the publicity accompanying such a donation, it does not condemn persons who differ from it. If you are convinced in your own conscience that what you do is right, your church will not condemn you or refuse your sincere private contribution.

Q. At a congregational meeting held some time ago, a minister of the United Church was asked why he did not cultivate the people who had built homes in a nearby new suburban area.

His reply was to the effect that he was hired by The United Church of Canada and not by the local congregation and he was to use his own judgment in this matter. Is the minister an employee of the local church or The United Church of Canada?

A. He is the hired hand of neither. But he is a minister of The United Church of Canada and responsible to the presbytery which inducted him. One of his responsibilities—shared with his session—is the spiritual oversight of the people of his pastoral charge, including new suburbanites. If he's too busy, the session should see it is done.

Q. Why do people make a likeness or picture of themselves and others, and also of all other living animals, when the second Commandment says: "Thou shalt not make unto thyself any graven image, nor any likeness of anything . . . thou shalt not bow down to them or serve them . . ."?

A. Because they don't make pictures for worship.

For Quality
CHURCH GOWNS
that are new and different
write D. MILNE
CLERICAL SUPPLIES
463 St. Catherine St. West, Montreal

Celtic Studios

DESIGNERS, PAINTERS AND CRAFTSMEN IN STAINED GLASS
SWANSEA IN THE UNITED KINGDOM
CANADIAN REPRESENTATIVE
MRS. EASON HUMPHREYS
33 DONINO AVE., TORONTO 12, ONT. HU. 9-6566
QUE: W. D. LAMBIE, O.B.E., P.O. BOX 621, STATION B, MONTREAL

Church Bells
Stoermer Bell & Brass Foundry
P.O. Box 20, Breslau, Ont.
Bell Founders since 1886
We also buy old bronze bells

PICTORIAL PLATES

custom decorated, featuring an etching-like reproduction of your Church, Hospital, School, etc., in handsome ceramic color fired into the glaze of these gold edge lined plates. These make cherished mementos of your favorite building. For special committees, projects or occasions they offer an ideal solution. Wholesale prices. Organizations only.

Write today for particulars
CANADIAN ART CHINA
Box 261, Collingwood, Ont.

Memorial Stained Glass Windows
LUXFER STUDIOS
162 PARLIAMENT STREET · TORONTO

About People and Places

Tom Brown's Bull

Agricultural missionary **Tom Brown of Angola** has got his Brahman bull. It arrived from Florida paid for by the **Montreal and Ottawa Conference YPU.** When on furlough last year, Mr. Brown told the young people he would like this breed of bull which is tick resistant, requires less water and is adaptable to changing weather conditions. The four presbytery YPU organizations raised $1,306 for the "bull project" through variety shows, skating parties, mission rallies. They are enthusiastic about this method of stimulating team work and a sense of responsibility within the organization.

Linton to Sweden

At its recent annual convention in Regina, the Canadian Temperance Federation appointed the **Rev. Dr. John Linton,** its general secretary, a delegate to the World Temperance Congress which meets in Stockholm, Sweden, next July.

Mission Tour a Hit

"Do it again" is the demand from the church, now that the international missionary tour is ended and the members on their way home.

The Missionary and Maintenance Department is jubilant at its success. "It accomplished far more good than we ever anticipated," Secretary Dr. H. E. D. Ashford says.

The Rev. Roy Neehall, Mrs. Ralph Collins and Prof. Chough travelled in the central and the maritime conferences; the Rev. Timothy Tam and Prof. Enrique Kapinala Sukuakueche went from the Central through the Western conferences, where they were joined by Dr. Donald Watt of Bella Coola, B.C.

Everywhere they went they drew large crowds. Committees planned heavy programmes. They preached, spoke to ministerial groups, at service club luncheons, at women's gatherings, including the Edmonton Presbytery WA practical workshop. But it was the community missionary rallies that brought the great crowds.

From Nelson, B.C., the Rev. E. Donovan Jones writes that, despite bad weather, the church was packed for the public rally. Chartered buses and private cars ventured over the fog-bound icy passes to bring some 200 visitors from the West Kootenay charges. "Dr. Watt did a tremendous job telling about Home Mission work on the Pacific coast," he writes. "Timothy Tam and Enrique Kapinala (Westerners shortened name) both left an inspiring impact upon all who heard them publicly or spoke to them in private."

At Lindsay, Ont., the dates of the international team conflicted with the local Exhibition. But the YPU executive was equal to the occasion. They took the team to the fair. They used spot announcements on radio, and a live panel broadcast from the band shell drew a large crowd. The Fenelon Falls YPU donated, set up and took down a large marquee on the grounds. Here the team members spoke, and met many people. They also had three sessions in the high schools. Mrs. Ralph Collins, Prof. Chough and Samuel Pagee, a Trinidad student, did a fine job.

One of the major concerns of the international team was to speak to young people in an effort to interest them in full-time work for the church.

"It will be long before I forget the rousing ovation Mr. Kapinala got from the 800 kids in the high school," writes Henry Koefoed from Port Arthur. And the Nelson report states, "I was thrilled by the response of the 450 junior high school students, and the questions asked by the seniors. Many of the girls indicated a real interest in mission hospital and school work."

"The visit of the international team was a great blessing," reports the Rev. Tom Miles, Woodstock, N.B. This was the message contained in all the letters that have come to the M and M department.

Already news of the team's success has crossed the border, and the Methodist and the United Church of Christ are considering using the idea. Dr. Ashford predicts that this is the new way of bringing the work of missions before the Church and hopes it may be possible to repeat this programme in 1961.

Clergymen Go to Jail

American clergymen are now to be a[illegible] to get **clinical pastoral training** at Lewisb[illegible] (Pa.) Federal Penitentiary. The agreem[illegible] just made is the first of its kind and [illegible] make it possible for pastoral internes to stu[illegible] from three to 12 months at the institut[illegible] Trainees will be recommended by th[illegible] denominations and nominated by the Depa[illegible]ment of Pastoral Services of the Natio[illegible] Council of Churches. They will rece[illegible] $4,040 a year from the U.S. Bureau [illegible] Prisons. This training will be in addition[illegible] the ecclesiastical background required in a [illegible] minister who serves public institutions.

On the Labour Front

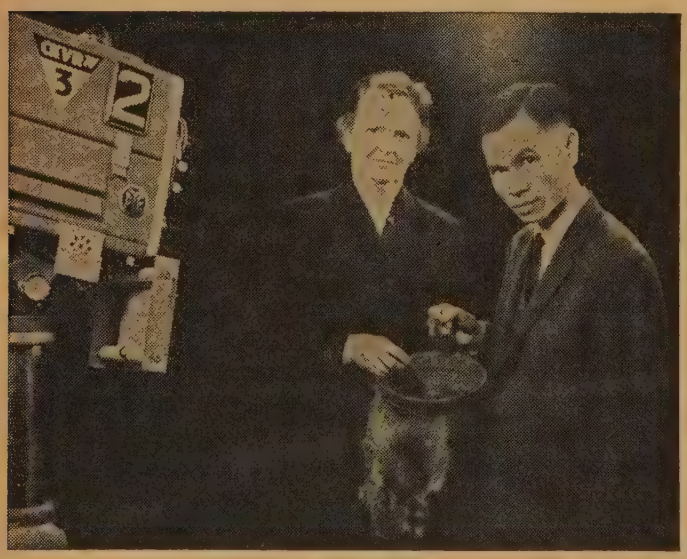
With management-labour problems in [illegible] prolonged U.S. steel strike making the he[illegible] lines, delegates to the Hamilton Conferen[illegible] on Evangelism got a first hand view of [illegible] Canadian situation when they piled out [illegible] buses at the windy site of the Steel Compa[illegible] of Canada main plant. Briefed by Ste[illegible] President V. W. Skully, they toured and w[illegible] impressed by the process of steel maki[illegible] and by the tremendous size of the operati[illegible] and the relatively small number of m[illegible] required to handle such a vast amount [illegible] material. They asked many questions [illegible] management, represented by a number [illegible] officials, and later fired more at a 10-m[illegible] panel of Local 1005 officials of the Unit[illegible] Steelworkers of America. So brisk was t[illegible] questioning that Chairman Bill Powell fou[illegible] difficulty when adjourning the meeting.

The tour was arranged by the Christian[illegible] and Daily Work Committee of the Board [illegible] Men, in co-operation with the Board [illegible] Evangelism and Social Service.

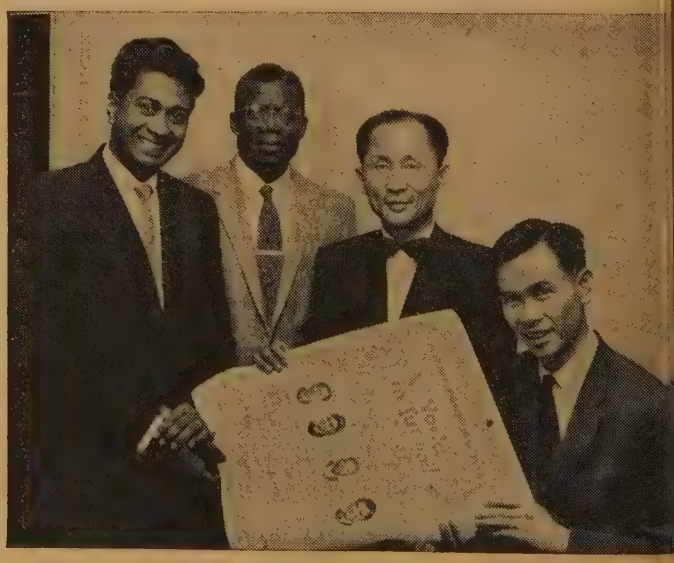
Church Drama on TV

The second 10-week Heritage series begi[illegible] on the CBC television network, Sunda[illegible] January 10, 3.30-4 p.m., EST, and ru[illegible] through to March 20, with only one int[illegible]ruption (Feb. 21). This programme [illegible] religious dramas and documentaries is pr[illegible]duced by the CBC religious programm[illegible] department in co-operation with the Nation[illegible] Religious Advisory Council. It has been do[illegible] in response to requests in letters receiv[illegible] during the first series last winter.

There are two United Church films, "[illegible] Sing, Not Cry," produced by the Berkel[illegible] studio staff in Angola for the 1959-60 Afri[illegible] mission study, and "Bombshell in Braeman[illegible]



Mrs. Collins shows Mr. Tam a witch doctor's divining basket on television programme.



Touring missionary team of Neehall, Sukuakueche, Chough and Tam[illegible] at Ottawa meetings.

(*See news story "Mission Tour a Hit"*)

ch shows the influence of the rural rch on the lives of the stranger within the ımunity.

'rogramme dates are as follows: January The Saints (Anglican); January 17, A tical Choice (Lutheran); January 24, The at in Heart (Salvation Army); January A Sense of Adventure (Roman Catholic); 'ebruary 7, Morning Watch (Baptist); ɔruary 14, I'll Sing, Not Cry (United ırch); February 28, Armagh (Presbyan);

Iarch 6, Sugluk (Anglican); March 13, Bon Dieu en Taxi (Roman Catholic); rch 20, Bombshell in Braemar (United urch).

ɔderator Conquers Maritimes

The Moderator, the Rt. Rev. Angus J. cQueen, told Maritimers that after travng 30,000 miles he finds the heart of the ırch sound, loyal and true.

Ie has just returned from what may be ned a "triumphal tour" of his native iference where he spoke to presbyteries, ıgregational rallies, and preached in pits from North Sydney, N.S., to Campılton, N.B. In Cape Breton he was given welcome due to a son come home, and eived a scroll to mark his first official it. He met with the laymen, too. At a ıquet in St. Matthews - Wesley Church, rth Sydney, Dr. MacQueen's parents from rt Morien were guests of honour.

Ie spoke on church union in a number centres. "Union with the Anglicans will come quickly, but it will come," he said. a congregation of 500 in Halifax, the derator declared that if the church abdies its responsibilities, if it becomes only a pectable distraction, it will be nothing but irrevelancy and an extravagance.

The moderator had a good press. mment in a Halifax paper stressed his husiasm. It . . . "is the first description t comes to mind when one listens to the derator's addresses," the editorial stated. is a refreshing personal quality when wed against the uncomfortable evidence the moral and spiritual indifference in rth America today."

Down along the south shore at Bridgeter, Dr. MacQueen talked about the duty the Christian church to preach the Gospel. also touched on Canada's immigration icy which he felt was motivated by self erest and racially and culturally overtricted.

Dr. MacQueen's message to the church in Maritimes came in his declaration that hope of the world lies in reconciliation l brotherhood. "If we are to meet the llenges of this dynamic revolutionary ," he said, "we must be renewed spiritly, revived morally and have a zest for ristian reunion and a greater enthusiasm missionary work."

ıurchmen Visit Russia

Dr. Visser 't Hooft, general secretary, led first official delegation of the World uncil of Churches on a recent three weeks' it to Russia, where they received a great icome from the Russian Orthodox Church. e purpose of the visit was to continue the -acquainted process initiated last summer en two members of the Patriarchate spent r weeks at the Geneva World Council ıdquarters.

tivity in the SCM

Two new executive officers of the Student ristian Movement were guests at a recent eption in Toronto. The **Rev. Roy de rsh,** the new general secretary, was

(*Continued on page 29*)

The Sportsmen's Hymn

Suggested tunes: Melcombe, Pentecost, Wareham, Warrington

O Lord of Life, we sing Thy praise
For health of body, strength of days,
For youthful vigor, pulse-beat strong—
The joy of living wakes our song.

We thank Thee for the games of skill
That test our courage, brawn and will;
For sports that yield the sheer content
Of using powers Thyself hast lent.

Help us to play with eager zest;
In every contest give our best,
As though the game itself were worth
The utmost effort we put forth.

Teach us to win with modest glow,
And when we lose, no anger show;
Lord, make us such as would disdain
Unfair advantage to obtain.

May sport thus fitly frame the heart
On life's broad field to do its part;
And grant that when the game is done,
We may have played it well—and won.

—A. R. Huband

YOUR WILL

Reveals Your Inmost Self

IN IT you name those dearest to you, and the causes in which you are most interested.

BECAUSE you love your Church and seek to promote its welfare, you will, of course, give it a prominent place in your list of legacies. Your Will then will reflect a clear recognition of your responsibility as a Christian steward and your earnest desire to extend the work of His Church.

Be sure your faith in the Christian Church is adequately expressed in your Will.

For further details regarding CHURCH BEQUESTS please use this COUPON

The Treasurer, The United Church of Canada, 85 St. Clair Ave. E., Toronto 7, Ont. A

Please send me full information with regard to the making of Bequests to the United Church.

Name.....

Address.....

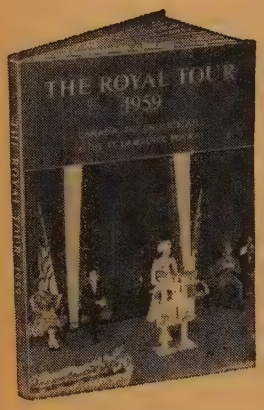
Happy New Year Greetings

299 QUEEN STREET WEST

from our Publishing House at its permanent address:

May these Canadian books published during the past year bring pleasure and profit to all who may read them during 1960.

The Book Steward

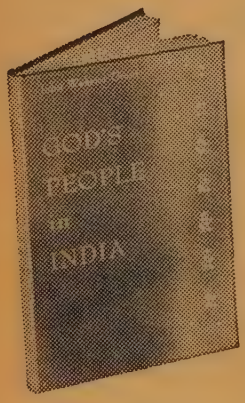


THE ROYAL TOUR, 1959

A handsome souvenir record of the visit of Queen Elizabeth II and Prince Philip. 150 illustrations, 8 pages in full colour. $3.95

CHURCH AND STATE IN CANADIAN EDUCATION

By C. B. Sissons. A clear, straightforward and objective statement of the historical development of education in Canada. Valuable to statesmen, educationists, lawyers, historians. $6.50

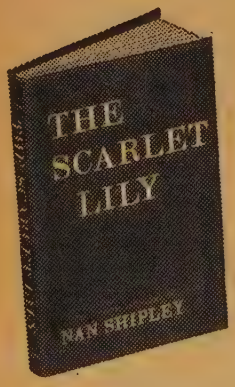


GOD'S PEOPLE IN INDIA

By John Webster Grant, Editor Elect, The Ryerson Press. An account of the Christian Church in India. Discusses work with outcastes, ordinary Christians and Church leaders. $3.00

DAYS OF LIVING

By Martin Roher. The journal of a young man who, confined to bed for ten years, yet remained triumphantly undefeated. $4.00



THE SCARLET LILY

By Nan Shipley. A Literary Guild Selection. A colourful story of the early Canadian West. "A thrilling tale of adventure."—*The Globe and Mail.* $4.50

PRAIRIE HARVEST

By Arthur G. Storey. Winner of the Ryerson Fiction Award. The revealing story of a homesteading family in Saskatchewan. $4.00

THE BEST OF GREGORY CLARK

By Gregory Clark. The very best of the author's inimitable pieces, wise, witty and human. A heart-warming gift. Fourth printing. $3.50

THE WONDER OF THE CHRISTIAN GOSPEL

By John Mackintosh Shaw. A book intended primarily for the layman. "Pages packed with power."—J. H. Arnup, in *The United Church Observer.* $3.95

CHALLENGE AND RESPONSE

By R. C. Chalmers and John A. Irving. Leading Canadian scholars discuss modern ideas and religion. A book of the first importance. $3.50

THESE ARE THE MARITIMES

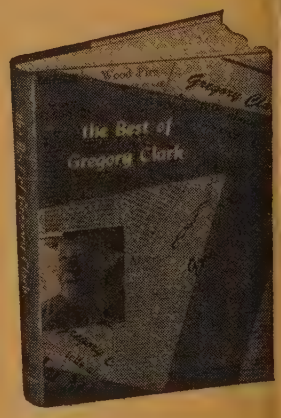
By Will R. Bird. A delightful book on adventures while motoring through the Maritimes. A wealth of excellent local stories. $4.50

ROSES FOR CANADIAN GARDENS

By Roscoe A. Fillmore. All the information you need to grow roses successfully. Valuable to both home gardener and expert. $6.00

SONS OF THE SOIL

By Illia Kiriak. An outstanding story of Ukrainian settlers who make homes for themselves on wild land near Shandro, Alberta. $4.50



THE RYERSON PRESS

299 QUEEN STREET WEST, TORONTO 2-B, CANADA

udent secretary in New Brunswick and at e University of Toronto before taking on four-year pastorate in the Nashwaak Valley nited Church, N.B. **Donald Wilson,** who ceived his theological training at St. ephen's College, Edmonton, served as SCM cretary in Alberta before going to Chile here he worked with university students. e is secretary of the World Mission Comittee and his work is supported by grants om church boards.

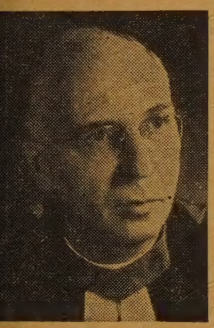
I and M Givings

The percentage of increase in Missionary nd Maintenance givings remains steady. At ec. 11 it was 9.5%, Dr. H. E. D. Ashford ports. The total is $4,989,668 as against 4,558,688 last year, an increase of $430,980. oronto has gone over the million mark. ivings according to conferences appear elow, with 1958 amounts in brackets.

Newfoundland, $57,056 ($50,756); Marimes, $405,125 ($377,198); Montreal and ttawa, $490,338 ($455,129); Bay of Quinte, 395,484 ($351,027); Toronto, $1,017,908 $963,125); Hamilton, $748,027 ($686,667); ondon, $597,739 ($530,473); Manitoba, 292,649 ($265,721); Saskatchewan, 279,313 ($250,910); Alberta, $335,370 $289,979); British Columbia, $327,906 $301,970); Donations, $42,753 ($35,733).

'he Moderator in Africa

The Angola and Northern Rhodesia mison fields will play host to the moderator rly in the new year. The **Rt. Rev. Angus J. lacQueen** will arrive at Luanda, January 6, and during his stay of almost two weeks will be able to visit the various stations on the field and become familiar with the work.



Dr. MacQueen will leave Angola by train for Northern Rhodesia on January 24. While there he will be shown the church in action on the Copper Belt.

'he Church's Losses

The **Rev. Gordon N. Maxwell,** Toronto, ed Nov. 30. Ordained in 1920, he served harges in the Bay of Quinte and Montreal nd Ottawa conferences. He retired in 1954. . . **Clifford F. Lacey,** student for the mintry, died in the Uxbridge, Ont., hospital, ovember 22. He came to Canada in 1950, nd enrolled in Victoria in 1958-9. This fall e entered the first year of Emmanuel's three ear theological course. For the past 18 onths he supplied the Epsom-Utica pastoral harge near Uxbridge. . . **Myrtle Grace,** wife f the late Rev. Peter Tiller, died in Smiths alls, Ont., Nov. 27.

Two distinguished United Church laymen ave died recently in western Canada.

Mr. Charles McCool, QC, graduate of the niversity of Saskatchewan and Osgoode all, Toronto, died in Saskatoon, Nov. 14. e was active in the work of the church and terested in the welfare of Saskatoon's nderprivileged. A member of St. Thomas-'esley United Church, he served as supertendent of the Sunday school for 22 years nd for a time as Clerk of Session. He was e "father" of the Wesley Macs, a Sunday scussion group associated with that church, nd as an active sportsman was keenly interted in the organization of church sports.

Mr. William John Poulton died in Vanouver, Dec. 1. He was a past president of the AOTS District Council, a member of the Board of Governors, Union College, and a former chairman of Fairhaven Homes for Senior Citizens, and commissioner to General Council. He was a member of St. Andrew's Wesley Church, where the funeral service was held.

Youth Programmes Outdated

American youth leader **Donald O. Newby** says that current youth programmes are not meeting the real needs of the young people in a nation whose population will be increased by 60 per cent. in 1975. Mr. Newby, executive secretary of the United Christian Youth Movement, which serves 10 million young people in the U.S., urges consultations on a more effective ministry. Present patterns are obsolete, he says. A series of retreats are under way in 50 states where groups of denominational leaders are exploring ways of helping young people adjust to the pressures of today's living.

Camping in Bermuda

A church camp site has been obtained in Bermuda, it was learned last month. The Methodist synod, which is a presbytery of the United Church's Maritime Conference, has secured a 20-year lease on Nellies Island from the Crown Lands Corporation.

"We are developing this not only to give children more recreation," said R. Doidge, reporting to the recent annual convention in Hamilton, Bermuda, "but to bring them closer to God in beautiful surroundings." Work will begin immediately on improving the property.

Membership in the Bermuda Methodist church stands at 11,053, an increase of 10 over the previous year.

Aftermath of Typhoon Vera

Some good may come out of typhoon Vera which struck Japan this fall with tragic results, says Principal D. Bishop of Kobe Academy. In the Nagoya area the people saw the church at work and began to ask questions, he says. They look at the church work camps set up immediately, and at the tremendous efforts of the Japan Church World Service.

They saw the YMCA carrying boatloads of relief supplies to isolated areas, and watched doctors of the Christian Medical Association look after the injured and those weakened with dysentry and beriberi. The citizens of Nagoya saw girls from the Christian mission schools under YWCA direction set up milk stations, care for orphan children, and watch over throngs of small ones who had taken refuge in schools.

"Japanese Christians did work far out of proportion to their seemingly insignificant numbers," Mr. Bishop writes. "The people of Nagoya saw, and asked questions, and knocked upon the door of the Kingdom."

Methodists Seek Commitment

A statement on Commitment Sunday was read recently from 700 pulpits in the Methodist Church's central Illinois Conference. Prepared by the Board of Temperance, it emphasized not only abstinence from the use of alcoholic beverages but for the first time included gambling, narcotics and pornography. Under the general heading "How Free Are You?" church members were asked to take a stand against all these. "The clear path for each Methodist congregation," the statement declared, "is to live personally

(Over)

Paraphrasing St. Paul

Safe Driving and Corinthians

DURING a recent campaign for safety driving sponsored by our rural church, my husband preached a sermon based on the text from St. Paul's letter in I Corinthians, 13, and ended his sermon with the following paraphrase. I thought it might be of some guidance to others, both in their own safety campaigns, and in their personal driving habits:

"If I have the loudest car horn in the community and have no courtesy in the use of it, I am a peace disturber and a noisy nuisance.

"If I have the biggest car and have all knowledge of its horse-power and its pistons; and if I can drive it faster than any other car can be driven, so that I can be farthest away in the shortest time, and have not courtesy, I am nothing.

"Courtesy springs from love which is kind, never envious of the other's speed; never boastful, does not insist on having the right-of-way. It is not resentful if another car passes. It does not try to force another car aside in order to pass or cut in. Courtesy bears with traffic jams, believes in patience, hopes to avoid accidents, and endures the other fellow's passing.

"Courtesy never ends in quarrels; as for the speeder, he gets the demerits points, and goes off the highways; as for tongues, thickened with liquor, they may cease in a fatal accident; as for knowledge, it will be of no help on a sharp turn taken at high speed, for our knowledge is imperfect unless it includes courtesy.

"When I was a child I rode with my parents; I watched how dad drove. Now I think I am a man, I can drive faster than he drove.

"When I have been drinking I see through the windshield fuzzily; I misjudge distances, and cause accidents. But when I do not drink I see things clearly, as face to face. Now I know some of the traffic rules, but I shall have to know all of them that I may fully understand.

"So faith, hope and love remain, but the greatest of these is love for with it comes courtesy, patience and carefulness; and with these are few accidents."

Mrs. Arthur Jackson,
R.R. 3, Scotland, Ont.

that way of life which benefits a child of God. . . He who himself is free, can then do much to free his community from those pressures and influences which degrade personal character."

Churches Pressure Ike

President Eisenhower was called upon by the General Board of the National Council of Churches in recent session, to allocate the full $10,000,000 under the Mutual Security Act for aid to refugees. The board urged its 33 member church bodies "to encourage members of Congress to act responsibly" by passing permanent refugee legislation to admit 10,000 non-quota refugees and escapees to the country each year.

The council sent out a call early last month which noted that six months of the UN-sponsored World Refugee Year have already gone without any "responsible refugee legislation" having been passed. Church people were urged to act before the 86th Congress reconvenes in January, to encourage the nation's lawmakers to produce permanent refugee legislation and to work for "a fairer and non-discriminatory immigration and naturalization law."

Afterthoughts

Our gleaming tree was gently bared:
The shining baubles put away
For one more year. Mankind has dared
To open wide the heart's door for a day,
Finding that we were playing hosts
To happiness; harboring peace and cheer,
Sweet Christmas joys: shall they be ghosts
Which gain an entrance only once a year?
Like tinselled trinkets from our tree
Shall they become delustred from disuse?
Only the heart that loves is truly free;
We would be wise to keep the heart's latch loose,
Flung wide as that mean stable door
Through which the Star of Star's light shone,
That ushered Love, unknown before,
Fulfilling promise of a fairer dawn.

Margaret Hurdon Keifer

Chinese on the Move

The Chinese authorities, in an unexpected move, recently granted exit permits to "a substantial number" of White Russians to leave mainland China. Five hundred of those known as the Sinkiang group are in Hong Kong and more on their way from Shanghai. The World Council of Churches arranged for the immediate transportation of all holding visas for Brazil and Argentina. The United States released $50,000 and the British £10,000 to extend the present Parana colony in Brazil. (See story in Dec. 15th issue.)

So successful has the agricultural project been there, that Argentina, Chile, and Venezuala recently expressed their willingness to receive some of the Old Believers who have languished so long in Chinese exile.

Over 9,000 Get Homes

The **World Council of Churches** settled 9,144 refugees during the first nine months of this year; the majority from Greece, Hong Kong and the Netherlands.

Publishing House Notes

Two Books

TWO books have come recently from the Student Christian Movement Press of England which have helped me greatly:

The first is a little book entitled *The Master's Men* by the greatly beloved writer William Barclay of Glasgow. This contains short studies of the twelve disciples, written originally for BBC Broadcasts. They are based on the New Testament records, plus a variety of legends and tradition which have come down to us concerning the disciples. This little book is published in the SCM Book Club series.

The second book is by John Middleton Murry, entitled *Not As The Scribes*. This is, as one would suspect, an unorthodox type of book by a quite unorthodox author. It contains lay sermons, based on the Anglican Prayer Book for the Christian Year, as delivered by the author at Sunday evening gatherings at his Co-operative Farm Community. They penetrate to the very heart of a number of our religious experiences and uphold the standard of Christian Love as the criterion of judgment on all our affairs.

The Book Steward.

POULTRY DINNERS

(*Continued from page* 17)

I was bound I would clean fowl with the best of them, but when I discovered some ladies cleaning my birds *after* I had cleaned them, I decided I'd better stick to tweezers and pin feathers.

"Next year I'll roast the beasts instead," I said to my skilled companion.

She laughed. "Don't be like Mrs. A—, a new bride last year. We all planned to bring our fowl to the church at different times so there would be a fresh hot supply for the carvers. Mrs. A. brought hers all right at 6 o'clock, all nicely stuffed, and trussed, with silver paper ruffles on its drumsticks and everything, but raw—raw as a barrel of oysters."

There's something very satisfying about a fowl supper. Conversation is entirely superfluous. To see a tanned, ruddy-faced man with huge swarthy hands attack a plate, piled high with food and quietly and systematically work his way through three helpings and two pieces of pumpkin pie adrift with real whipped cream, is like witnessing a feat of strength at the midwa Inexperienced guests are apt to be left f behind. All this while the women are hasti scraping plates, washing dishes, setting ne places and serving the steaming food. marvel at the results. All this is done c kerosene stoves or on hotplates, in a unfinished basement with the kind of ru ning water that sturdy legs run for.

No, the church basement on fowl suppe night is no place for greenhorns, whethe you come to entertain, to work or to ea

And so as the erudite Toronto announce said with his drooling tongue stuck in h bulging cheek, "Bring on the poultry dinne —fowl suppers, that is." ●

Prompt renewal of your subscription insures uninterrupted service

Dates to Remember

The Department of Evangelism of the Canadia Council of Churches makes an appeal for observa tion of the Universal Week of Prayer. It recommen joint services of intercession either during the wee of January 3, or in the Week of Prayer for Christia Unity, January 18 to 25, recommended by th World Council of Churches.

Explorations, CBC/TV, January 6, 10.30 pm EST, will carry from West Ellesmere United Church Toronto, Ont., a programme illustrating contemporar church music. Composers include Vaughan William Healey Willan, Stravinsky.

Year Book Changes

The Rev. Cater Windsor, Box 293, Petitcodia N.B.

The Rev. William E. Wright, DD, 388 Dominio Crescent, Peterborough, Ont.

Professional Cards

ARCHITECTS

Bruce Brown & Brisley
— ARCHITECTS —
48 JACKES AVE. . . TORONTO

CHARTERED ACCOUNTANTS

ALLEN, MILES, FOX & JOHNSTON
CHARTERED ACCOUNTANTS
17 Dundonald Street, Toronto 5, Ont.
Gordon T. Miles, F.C.A. James C. Fox, C.A.
Leonard E. Johnston, C.A. John A. Cooper, C.A.

Edwards, Browne & Co.
— CHARTERED ACCOUNTANTS —
10 ADELAIDE ST. E. TORONTO 1, ONT.

FUNERAL DIRECTORS

McCall Bros
— FLORAL FUNERAL CHAPEL —
1400 VANCOUVER ST., VICTORIA, B.C.
EV. 5-4465

PHOTOGRAPHY

Joseph Schmid, O.S.P.
PORTRAITS — WEDDINGS — CHILD STUDIES
1498 YONGE ST. TORONTO WA. 4-4343

PERSONAL SERVICE DEPARTMENT

CLASSIFIED ADVERTISING

15c. per word, min. charge $4.00. 4 or more nsecutive insertions, 15% discount. Box No., .25 per insertion extra. Display heading: 1st line .50 extra, each additional line $1.15 extra. assified Display, $2.05 per agate line. Pulpit acancies, Birth and Death Notices at regular assified rates.

Copy must be in 3 weeks before date of issue

THE UNITED CHURCH OBSERVER

299 Queen St. West, Toronto 2-B, Ont.

DEATH

OBERTS — Ella, wife of the late Rev. Ernest oberts, died in Fort Langley, September 20th, ged 73.

HELP WANTED

RELIABLE women as housemothers or assistants to house mothers, to live in girls' residential hool, required from time to time. References quired. If interested, write Miss Jennie E. acNeill, M.A., Principal, Branksome Hall School, Elm Ave., Rosedale, Toronto.

A. AGENTS WANTED

EXTRA cash in Your Spare Time. Just show your friends our All-Occasion Greeting Cards ncluding Religious), Stationery, Gifts. Write for mples. Colonial Card Ltd., 489-C Queen East, oronto 2.

RELIGIOUS Print distributor seeks church members to sell religious prints from catalog to embers and friends. 25% commission paid to gent. Send particulars to Box 144, THE UNITED HURCH OBSERVER.

N. NURSES WANTED

NURSES needed — two fully trained nurses and two trained practical nurses required for ork in 60-bed United Church Mission Hospital in orthern British Columbia. An opportunity for hristian service. Apply Medical Superintendent, rinch Memorial Hospital, Hazelton, B.C.

A. PULPIT VACANCIES

ANNAN Pastorate, three-point charge, vacant November 15, 1959. Compact charge, good ads, oil-heated manse. Interested ministers please rite V. Bassingthwaite, R. R. 1, Owen Sound, Ont.

DAUPHIN, Man. — The pulpit of the Dauphin First United Church will become vacant Dec. . Modern manse, oil heating, excellent educa- onal facilities. Please write V. H. Rampton, Box 07, Dauphin, Man.

FINDEN - CARNARVON, thriving three - point charge in Haliburton Highlands, 400 families, dditions to all churches just completed, study in urch, modern oil-heated manse. Salary $3,900.00 us $800.00 car allowance. Interested ministers ease contact Mr. Ross Harrison, Carnarvon, Ont.

PETERBOROUGH (Ont.) Knox United Church vacant December 31st, 1959. Furnished manse, ar excellent schools. Interested ministers write to r. A. Pitchford, Recording Steward, 115 Morrow , Peterborough, Ont.

PETERBOROUGH (Ont.) St. Andrew's—pulpit vacancy, minister retiring after 9 years' tenure. anse in excellent condition, oil-hot-water heating. enerous salary. Interested ministers please reply February 15 to D. J. Hynes, Secretary Pastoral elations Committee, 684 Walkerfield Ave., Peter- orough, Ontario.

STONEY CREEK pulpit will become vacant on December 31st. Growing congregation of 700 milies in suburban area. Modern well decorated anse. Excellent educational advantages. Salary ove minimum. Interested ministers please write r. J. Ludberg, Chairman Pastoral Relations Com- ittee, 39 Donn Ave., Stoney Creek, Ont.

TORONTO, Ont., Dentonia Park United Church will become vacant February 1st, 1960. Com- rtably furnished manse. Interested ministers please rite or contact Mr. W. G. Bockmaster, 153 oleridge Ave., Toronto 13.

UNIQUE challenge for ecumenically minded minister for one-point charge, Terrace Bay ommunity Church, serving all Protestants in the odel town of 1,900 people. Present minister will ach retirement age June 30th, 1960, having served is Church the past twelve years. Furnished modern anse, oil heated, salary well above minimum, main e C.P.R., on Trans-Canada Highway 140 miles st of Lakehead. Interested ministers write to r. John Ferrier, Box 118, Terrace Bay, Ontario.

WINDSOR, Ontario, Westminster United Church, pulpit vacant June 30th, 1960. Furnished anse, above minimum salary, car allowance. terested ministers please write Mr. E. L. Riggs, airman of Pastoral Relations Committee, 2464 adstone, Windsor, Ont.

4. PULPIT SUPPLY AVAILABLE

RETIRED, ordained United Church minister. Acceptable preacher, available any time, anywhere. If desired could, with wife, occupy manse and look after necessary pastoral work during interim between pastorates. Box 142, THE UNITED CHURCH OBSERVER.

A YOUNG, married, ordained minister wishes to do further study. He seeks a Pastoral Charge, near a University, where the privilege of study may be granted. Write 143, THE UNITED CHURCH OBSERVER, Toronto.

5. CHOIR PERSONNEL

ORGANIST and choir director required for Trinity United Church, Smiths Falls, as soon as possible. Three-manual organ, congregation of 1,500 members in town of 10,000. Opportunities for private teaching good. Salary above average. Apply giving references and stating salary expected. C. J. Sheppard, Smiths Falls, Ont.

WANTED — Organist and Choirmaster, United Church, Kincardine, Ontario. Vacant January 1st, 1960. 35 voices — 2-manual organ. Private pupils and schools. Apply to Mrs. Geo. Edden, Kincardine, Ont.

6. ASSISTANT MINISTERS WANTED

HIGHLANDS United Church, North Vancouver, requires retired Minister for visiting and other pastoral work. For information please write to Highlands United Church, 3255 Edgemont Blvd., North Vancouver, B.C.

PASTORAL Assistant for Whitby United Church. Retired minister preferred. Write R. G. Grobb, 324 Lyndeview Drive, Whitby, Ontario.

7. CHURCH SUPPLIES & EQUIPMENT

CHURCH LIGHTING SPECIALISTS

DESIGNS and estimating free. The Colonial Lighting Co. Ltd., Box 192, Port Colborne, Ont.

FOR SALE — 7 LePage Communion Sets — good condition. Any reasonable price accepted. Suitable for small churches. Write Mr. Elwood Smith, 16 Dufferin St., Guelph, Ont.

CHOIR GOWNS

WESTERN Canada's leading manufacturer of Gowns, Collars and Hats. Samples sent without obligation. Mallabar, 375 Hargrave St., Winnipeg.

8. ORGANS, MUSICAL INSTRUMENTS

A-AARIA ORGAN AND PIANO CO. Pipe Organs of finest quality created for Beauty and Tone. Pipe Organs with electro-pneumatic, tubular-pneumatic and tracker action and of any size built to suit your particular requirements will be installed and serviced in any locality from coast to coast.

SERVICE

Does your present Pipe Organ need servicing? Our experts repair, tune, electrify, build, rebuild, remodel or move Organs from one location to another within the church or to new quarters. We will add to your Organ, chimes, harps or sets of additional pipes and stops. Maintenance contracts are available for your convenience. We buy used Pipe Organs for cash or will take them as trade-in on new ones. For free estimates and further information write to: **A-Aaria Organ and Piano Co. Mfg.**, c/o Harry Lisius, M.A., President, Box 183, Station "K", Toronto 12, or telephone Newmarket TW 5-9944.

FOR SALE — Light Oak organ, $50.00. D. M. Ferguson, Sec.-Treas., Kyle United Church, Kyle, Sask.

PIPE ORGANS. No electronic device can equal the true tone of a Pipe Organ. New pipe organs from $3,000.00 and up. All material and workmanship guaranteed. Rebuilding and remodeling. Plans and estimate free. South East Organ Company, 33 Harrison Avenue, Port Credit, Ont.

CARILLONIC BELLS

SCHULMERICH Carillonic Bells, also Organ Tubular Chimes. Write for literature to J. O. Morel, 86 Haddington Ave., Toronto 12. T.F.

8A. STAMPS

TERRIFIC Stamp Bargains! Israel — Iceland — Vatican Assortment — plus Exotic Triangle Set —also fabulous British Colonial Accumulation—plus large Stamp Book. All four offers free. Send 10c. to cover postage. Empire Stamp Corp., Dept. U.C., Toronto, Canada.

9. ARTICLES FOR SALE

FOR
— NESTING CHAIRS
— NESTING TABLES
— BANQUET TABLES
— COSTUMERS, ETC.,

contact your nearest GENALCO dealer. If there is not a dealer in your area write directly to GENALCO. All GENALCO products carry a 10-year structural guarantee. GENALCO LTD., 952 - 958 Queen St. West, Toronto 3.

9. ARTICLES FOR SALE (Continued)

FOR SALE — Choir Gowns and Hats — seventeen hats, 15 ladies' Gowns and collars for same, 12 men's gowns. For full particulars—Mrs. G. A. Chandler, Box 244, Thornhill, Ontario, or phone AV. 5-1218.

FOR SALE—used coloured glass Church Windows, complete with frames. Seven standard size and one large size. Price $200.00. Write Nelson Busse, Gull Lake, Sask., for particulars.

STACKING Chairs and Tables. Also Folding Chairs, Banquet Tables, Pews. Very reasonable prices. H. H. Freeman & Co., 163 Times Road, Toronto 19.

"TYPEWRITER SALE!"

UNDERWOOD, Remington, Royal, Smith Standard, $39.50. Recent Remington and Underwood Noiseless with all latest features, complete with typing desk, $59.50. Portable desk model adding machine adds to 99,999.99, subtracts, $19.95. Each fully guaranteed. Deposit $5.00, balance C.O.D. Crown Typewriter, 1011 Bleury, Montreal, Quebec.

UNSHRINKABLE Wool, nylon reinforced, 3 or 4 ply. Good colours. 3 ounces $1.00, postpaid. Satisfaction guaranteed. Prompt attention to all orders, large or small. Order now. Other wool clearings available. Free list. Beacock's, 1019 Pape, Toronto.

9A. CARPET BALLS

THE SUPERIOR "Henselite" Carpet Balls and Carpets, for Churches, Fraternal Societies and Clubs are available from The A. A. Langford Bowls Co., 424 Wellington St., London, Ontario.

9B. ARTS & CRAFTS

FOR carving wood, leather, or many other uses; set of 12 knives—$1.98. Each knife a different shape. Develop creative talents. Cash with order to James Enterprises, Box 113, Weston, Ontario.

13. REST HOMES

AROUND THE CLOCK
Nursing Care
Loch Sloy Rest Home, Winona, Ontario.

THE CHRISTIAN REST HOME

LICENSED, kind care and good food, very quiet. Write 1157 McGlashan Crescent, Niagara Falls, Ont., or telephone EL. 4-9989.

15. FOR RENT

REFINED Christian couple desiring 2 rooms, all facilities year round, beautiful private bungalow, St. Petersburg, Fla., $75.00 per month by taking care of garden. Call Toronto HU. 7-2530.

19. ROOM AND BOARD WANTED

UNWED, working mother with nine month old child, desires room and board for self and child. Central Toronto location. References. Box 145, THE UNITED CHURCH OBSERVER.

20. ACCOMMODATION AVAILABLE

SMALL licensed home would like one or two lady pensioners. Tray service, T.V., free car to church, free transportation here in 100 mile area. Bonnie Rest Home, Box 719, Grimsby, Ont.

24. PERSONAL

HEARING IMPROVED

FOR many who have used Leonard's Invisible Ear Drums. $10.00 complete kit, or ask for free information and testimonials from many who have been helped. A. O. Leonard Company, Dept. F, Box 306, Station F., Toronto 5.

RUPTURED?

RELIEF and comfort. No understrap. No elastic. No steel. Write: Smith Manufacturing Co., Dept. 135, Preston, Ont.

RUPTURED?
SICK-AND-TIRED OF PAINFUL TRUSSES THAT DON'T DO THE JOB?

STOP worrying! Thousands of users testify and Doctors agree, you can really end your troubles with a "Beasley". This famous British Appliance holds so comfortably, you'll hardly know you're wearing it. Inflatable air cushions with the large end at the bottom, support as easily as with the hand, and hold securely under any strain. Beasley Appliances are simple to fit, inexpensive and washable. They give instant relief and are guaranteed satisfactory. Free illustrated booklet explains rupture and gives details of generous trial offer. Without obligation, write Dept. 6, Beasley's Ltd., 60 Front St. West, Toronto.

25. SERVICES OFFERED

MAKER of all types of Church Cabinets, Lecterns, Pedestals, Baptismal Fonts, Notice Boards, etc. Robt. M. Dickerson, 133 Avon Ave., Toronto 9. Inquiries solicited. RO. 9-7185.

. . . . it's the Preacher Calling, Mom!

HOW OFTEN DOES YOUR MINISTER CALL — ONCE OR 22 TIMES A YEAR?

The Observer will pay a pastoral call on every member of every home in your congregation 22 times a year for one dollar per family, on the Every Family Plan.

(Individual subscriptions are two dollars per year)

URGE YOUR CONGREGATION TO ENROLL IN

The Observer Every Family Plan

Information available from

BUSINESS MANAGER, THE UNITED CHURCH OBSERVER

299 Queen Street West, Toronto 2B, Ontario